

REFORMED CHURCH MESSENGER



James H. Takao, Stella Sato, Mrs. Catherine Miller Balm, Rev. S. Kowta, Rev. H. Y. Saito
(See article on "Japanese Hospitality")

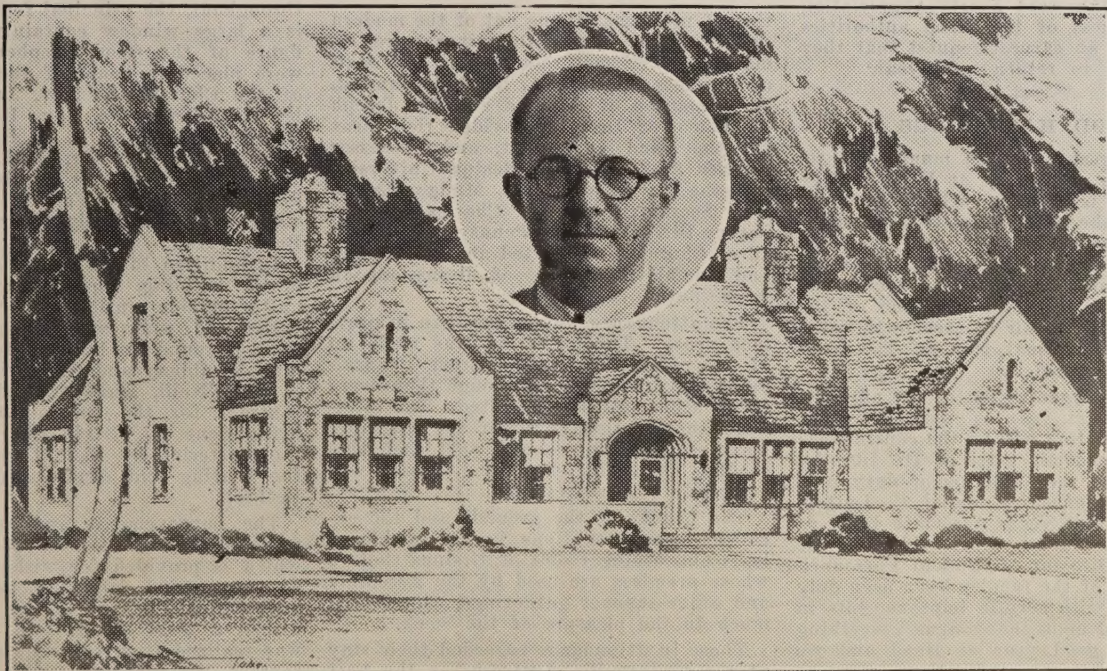
A Prayer

Almighty God, may we not dwell in the past as though it held the best, but aid us to believe that the best is ahead of us. Give us the eye of faith, so we may see that every time a new day dawns it brings us another opportunity for a fuller consecration and a more fruitful life.

May we feel that Thou art ever ready to aid us in turning a new leaf. May we realize that every day comes from Thee without blemish and without spot. Help us to keep it so.

Graciously forgive the past, wherever its pages were blotted with our failures and our sins, and by Thy grace may we all from this day walk in the light of Him Who is Light. Amen.

—George K. Ely.



THE PROPOSED \$40,000 "IRA S. REED COTTAGE"

Bethany Orphans' Home, Womelsdorf, Pa. Cornerstone to be laid at the 68th Anniversary, Thursday, Aug. 27, 1931.
Inset: Ira S. Reed, Sellersville, Pa., Donor

PHILADELPHIA, AUGUST 27, 1931

SUMMER CONFERENCES AT HOOD

Elsewhere will be found a report of the Young People's Missionary Conference of the Reformed Church, held at Hood College July 11-18. This was the fifth and last of the Hood Conferences and it was a distinct pleasure to find our college people rating it as one of the very best.

The series of Conferences began this year with the annual session of the Baltimore Synod of the Presbyterian Church, June 15-19. This was held concurrent with the Woman's Synodical Missionary Society of the same Church. The attendance was good and the series of speakers and instructors was excellent. Dr. Silas Evans, President of Ripon College, Ripon, Wis., has been one of the speakers at this Synod for quite a number of years and this year continued with the Young People's Conference of the same Church for the following week. The program of the synodical sessions was greatly benefited by the presence of Dr. H. Augustine Smith of Boston University, who combined studies in sacred music and art in a delightful fashion.

The Young People's Conference extended from June 20 to 27, and was followed from June 29 to July 10 by the Blue Mountain Conference of the Episcopal Church. This is the largest in numbers, extent, and perhaps most interesting in content, in the entire series of conferences. They desire to add a school of sacred music next year.

Concurrent with the Blue Mountain Conference there was conducted this year for the first time a Library Institute of the librarians of the State by the Maryland Public Library Commission, of which Dr. Apple is the President. This Institute, though limited to 25, included practically the list of librarians of the State and constituted a very intensive school of librarianship. An examination was held at the end of ten days and certificates awarded to all who passed successfully.

The sum total of attendance of these Conferences exceeded that of last year as did also the gross income. All of the Conferences have applied for return dates next year and it is quite probable that all will be accommodated. Hood in this way extends the scope of her contribution to Christian education and incidentally adds to her revenues. Each of the Conferences at its close expressed hearty appreciation of the kindness of the Hood authorities and recorded an earnest request that they be permitted to return next year.

HOOD HAPPENINGS

Much interest has been manifested recently in the enrollment at Hood College and while it is perhaps early to give out figures or make predictions, it is a matter of thankfulness that for some time the enrollment has been in excess of campus capacity. Fluctuations will no doubt take place between this and the time of the opening, but it is fair to assume that the enrollment will equal that of last year and possibly exceed it.

The official organization of the administration for next year as planned by the Board of Directors will be the continuance as Acting Academic Dean of Dr. Dorothy I. Morrill and the assuming of duty in a new position of Miss Mabel C. Lytton, for a number of years Associate Dean of Women at Syracuse University, to the position of Director of Student Personnel. All members of the faculty have been duly secured and with certain improvements in buildings and upon the campus everything points to a good year at Hood and we trust that present indications may be fully realized.

President Apple was a recent guest of Mr. Joseph D. Baker in his flight in a Ford tri-motor monoplane from Frederick to Cleveland and thence back to Akron. Here the objective of the trip was to view the giant dirigible, the Akron, in

process of completion for the U. S. Navy. The flight was pleasant, without excessive thrills, yet the new Zeppelin will probably longer be remembered as the outstanding feature of the trip. From Akron a week-end sojourn at Cedar Point, near Sandusky, enabled the party to attend the exercises at Put-in-Bay in dedication of the memorial there commemorative of Commodore Perry's great victory over the British in 1813.

—J. H. A.

AT THE COLLEGEVILLE ASSEMBLY

The program at Collegeville has now developed along two definite lines—one providing instruction and inspiration through the sermons and lectures of great preachers and the other having to do with the application of Christianity to the solu-

DEATH

This thing called Death, and I
Are almost friends!
Three times within my little life
He came quite close to me, and
smiled . . .

I did not find him harsh, unkind,
As men would have us think, who
fear him so,
But rather was he gentleness itself;
His very nearness brought me peace.

All doubts as to his treatment van-
ished when
His hand reached out in friendly sort
of way
As if to take my own, and lead me
through
That shadowed door of mystery
Into that land of Great Adventure
On the other side of Life.

This is not all—this little life of
earth—
It cannot be, ah no,
'Tis but the prelude to that Greater
Symphony
Of life beyond, Eternity!

Grace H. Poffenberger.

tion of problems arising out of the modern social order. Both objectives were remarkably well met this year by the staff of speakers. Messrs. A. D. Belden and R. W. Thompson of England and Dr. Joseph A. Vance of Detroit provided rich meat for the mind and spirit, and Professor Charles R. Zahniser of Boston University and the Reverends W. L. Mudge, Executive Secretary, and S. Charles Hoover, Survey Director, of the Pennsylvania Council of Churches, conducted an enlightening and stimulating course of discussions on inter-Church co-operation.

The attendance was larger than in previous years. The gathering was made up of representatives mostly from Pennsylvania and New Jersey although there were a few other states represented. The interdenominational character of the Assembly becomes more pronounced with each succeeding year. The Reformed Church was especially well represented.

The beauty of the grounds and the excellent accommodations in the residence halls and dining rooms of Ursinus College whose premises are used by the Assembly and other summer gatherings, contributed much to the pleasure of the week.

Those in attendance regarded their stay at the Collegeville Assembly as the best part of their vacation. Quite a number of family groups were included among those who were present for the week. A trained playground director took charge of the children during the hours of lectures.

Next year's Assembly, at which will be celebrated the 25th anniversary of its

beginning, will be held during the week of August 1-7, 1932.

DEDICATION IN WEST MANHEIM CHARGE, HANOVER, PA., REV. E.

M. SANDO, D. D., PASTOR

Sunday afternoon, August 16, at 2 o'clock, Bethel Reformed Church, Smith Station, was dedicated in the presence of an audience that completely filled the Church. The sermon was preached from Ps. 26:8, by the Rev. Dr. George S. Sorber, pastor of Bethany Church, York, Pa. Special music was rendered by the choir and male chorus of the Church.

In the evening at 7.30 o'clock an audience gathered that filled the building to overflowing, a number being unable to gain admission to the Church, while a musical program was rendered by the Sunday School Orchestra of Lischey's Church, under the direction of Emory Gobrecht, and by the Male Chorus of St. Paul's (Dubs') Church and Bethel Male Chorus, both under the direction of Dr. Sando. The address of the evening was given by Hon. A. R. Brodbeck, Hanover. An unexpected but very pleasant feature of the evening was the presence of Mr. Jacob Sechler, Philadelphia, son of Rev. Jacob S. Sechler, who, in June, 1873, organized Bethel Reformed Congregation and was its first pastor from 1873 until 1880. Mr. Sechler was greeted by the large audience present and gave a short address. The Rev. Paul Gladfelter, pastor of the Lutheran Church, Abbottstown, a close friend of Dr. Sando, was also present and extended greetings to those present.

During the last three months Bethel Church has undergone extensive remodeling and improvement. A new tower was erected and a McShane bell was installed therein, presented to the Church by Hon. and Mrs. A. R. Brodbeck, Hanover. An addition was made to the rear of the Church for a Primary Sunday School room and a modern heating plant was installed in the basement under the new addition. A pulpit recess was added on the west side of the building. New modern furniture as installed throughout the building consisting of pews and pulpit furniture from the American Seating Co., Grand Rapids, Mich., and new chairs for the choir and Primary Sunday School room. Beautiful art glass windows were installed throughout, the principal feature of which is a large window containing a life-size figure of the Good Shepherd. Windows were placed in honor of the four pastors of the Church, the Rev. Jacob S. Sechler, 1873-1880; the Rev. Henry Hilbush, 1880-1884; the Rev. J. H. Hartman, 1884-1920, and the Rev. Dr. E. M. Sando, since 1920. The glass was furnished by Mel-drum and Landis, York. The interior walls were beautifully decorated by Roth Bros., York.

In addition to the work on the interior of the building, improvements were made on the outside consisting of concrete steps, curbs and walk and the grounds were graded around the building for a lawn and later shrubbery and trees will be planted. R. T. O'Neill, Hanover, had the general contract for the work, the brick work being done by Calvin Sherman & Sons, the plastering by E. C. Livelsberger, and the heating and electric work by C. E. Bechtel.

The improvements and additions were made at a total cost of \$5649.26, all of which is provided for with the exception of about \$600 following the dedication. The Sunday School of the Church furnished a total of \$1245.16, and \$3804.10 was realized from subscriptions and other sources.

The Building Committee, in charge of the work, consisted of the pastor, Rev. Dr. E. M. Sando, Chairman; Curvin A. Wentz, Secretary; Samuel A. Snyder, Treasurer; and George R. Trone, George N. Martin, Edward S. Brillhart, and Herman Garrett.

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EDITORIAL

PROFESSOR N. C. HARNER STUDIES THE SUNDAY SCHOOLS OF EASTERN SYNOD

An epoch making book on religious education from the pen of Dr. Nevin C. Harner, Professor of Religious Education, Theological Seminary, Lancaster, Pa., has just come from the press. The title is, "*Factors Related to Sunday School Growth and Decline in the Eastern Synod of the Reformed Church in the United States.*" The book is published by the Bureau of Publications, Teachers' College, Columbia University, and represents the author's dissertation as partial requirement toward his degree of Doctor of Philosophy.

Contrary to what one ordinarily expects in picking up a Doctor's thesis, this book has a highly practical purpose and content. Out from the thoroughly scientific and scholarly framework in which it is set, there emerges a picture of the Sunday School situation in Eastern Synod, inescapable in the challenge and help it brings to our ministers, not only within the bounds of Eastern Synod, but throughout the entire Church. More than that, the study is a piece of pioneer work that will undoubtedly attract the attention of the religious educational leadership of the entire country.

The careful reader will find between the lines of this book the fundamental principles underlying the current philosophy of religious education. This is manifest in the purpose of the book as expressed in the title and the lines of research followed. The major interest of genuine religious education is *religion*, and religion as expressed in the abundant life of persons. It is not surprising, therefore, that Dr. Harner in choosing his thesis, turns his thought away from personal academic interests, to the Sunday School and the opportunity its membership and activities offer for the cultivation of religion. This fine sensing of his task in terms of practical service by the new Professor of Religious Education augurs well for the future of vital religion in the Reformed Church.

Religious education although fully appreciative of distant goals and ideals, attacks its problem at the point where persons find themselves. It faces life where life is being lived. Dr. Harner, therefore, goes to the Sunday School as it is, good or bad, efficient or inefficient as the case may be, and tells us what he has found. The Sunday School he deems

fully worthy of the best thought and energy of any educator. He undoubtedly will have much to say in the years to come regarding improving the patient, but this is the diagnostic stage.

Religious education is interested in growth, in religious growth. Religious growth is a sign of religious life, of progress made by persons in the religious life. Are the Sunday Schools of Eastern Synod growing or declining? This is one of the most vital religious issues facing the Church. Some schools are growing, some are not. Which are growing and which declining? Can we put our finger on the causes? A critical scrutiny is made of 468 of the 635 Sunday Schools of Eastern Synod, regarding the following significant factors or combination of factors related to school growth or decline: Size, population, program, type of community, congregational activity, orchestra, awards, neighboring schools. Four schools are subjected to an intensive comparative study in the light of the above named factors. Here the master mind of this promising educator shows itself. Dr. Harner moves with scrupulous care and relentless insistence on accuracy; qualities which characterize the scientist in his search for facts and truth. Whether the results are pleasant or unpleasant, they are stated in the light of what the facts say. We have had many answers to this question, why do schools grow or decline? In the main they have been guesses. But here there is no guess work. Where a hypothesis is ventured it is so stated. The new thing about this diagnosis of the Sunday School situation is that we here have "tested knowledge", which after all is the only reliable knowledge there is. This is probably the first time Sunday School growth has been subjected to so thoroughgoing a scientific analysis as Dr. Harner has given it.

Now as to his findings. They are clear and lucid, as only Dr. Harner can state them, hence could be easily listed here, but we intentionally refrain from doing so. There is a fine chapter in the book summarizing the findings. We are attempting to give an interpretation of the significance of this book rather than of its contents. We will, however, single out one finding and one which Dr. Harner thinks is perhaps the most significant. And it is given here because it bears out anew one of the fundamental principles of education which have recently been scientifically demonstrated,

namely that growth in personality is dependent upon activity or personal sharing of the individual being educated. Dr. Harner found as a marked factor attending growing schools that such schools furnish much opportunity for and secure individual activity in the school's program.

Dr. Harner "has started something." In his fine scientific language he says only a beginning has been made. For instance, this study is mainly a quantitative study. The qualitative educational factors, accompanying growth or decline, he has barely touched, as he tells us. The questions he raises, are prophetic of a busy and useful career in his high place of leadership. The burden he places upon the heart of the individual minister can not be thrown off carelessly. What he proposes to do to help oncoming ministers to meet their educational responsibility is evident. His clear cut challenges in the last chapter of his book passed on to the Classes of Eastern Synod, so diversified in their Sunday School standing, give the Classical Committees on Christian Education much to think about. The Board of Christian Education is grateful, and has taken copious notes. We all thank Dr. Harner for this masterly volume. It is a fine demonstration of his ability to make a worthy contribution toward answering the searching question he raised in his trail blazing address on, "Is Christian Education to Become a Science?", at the time of his inauguration as Professor of Religious Education. Fortunately practical considerations also determined the price placed on the book. The sum is nominal, and within reach of every minister's purse.

—C. A. H.

* * *

A RIGID SELF-EXAMINATION

In a thoughtful address to the graduates of the Summer School at St. Lawrence University, the eminent international financier and publicist, Mr. Owen D. Young, reminded them that their college examinations would be followed by the continuing examination to which the world will subject them. But even of greater value for them, more vital and important, would be a well-conducted self-examination, he maintained, and he asked them to put to themselves five questions, to discover their own strength and weakness. These questions are: "1. Have you enlarged your knowledge of obligations and increased your capacity to perform them? 2. Have you developed your intuitions and made more sensitive your emotions? 3. Have you discovered your mental aptitude? 4. Have you learned enough about the machinery of society and its history to enable you to apply your gifts effectively? 5. Have you acquired adequate skill in communication with others?"

Mr. Young stated that he had listed these queries in the order of their importance. "Since a college course tends to exalt the mere operations of the conscious mind, it often discourages the use of one's intuitions—"that whole area of subconscious or superconscious activity which underlies or overlies our ordinary mental machinery." So the emotions may be deadened by too much mathematics and science. But if wars which destroy millions may be glorified by human emotions, said this leader of big business, how much more should we glorify, for example, the discovery of insulin, not as a cold scientific fact, but as a boon through which a million people are alive today, useful to society, loved by their friends—and soon 15,000,000 will owe their lives to it.

This admirable address laid great stress on *the tragedy of misplacement*—due to the failure of so many by honest self-examination to discover what they really want to do and are fitted to do. Young folks drift aimlessly or are lured by "the fashion of the time, the acquisition of wealth, the glamour of superficial success." Each must pilot his own course, and dare not fail to meet any sacrifices necessary to put his aptitudes to effective use. There is no way out by lucky chance. You must know enough of the machinery and history of organized society to enable you effectively to apply your gift, once you have discovered it. And one's usefulness increases in the degree that he enlarges his capacity to make himself understood. As language is "the principal conveyor of understanding," we must learn to use it clearly, accurately, discriminatingly. Mr.

Young's experience has taught him how large a percentage of misunderstandings between man and man are due to "the failure of adequate expression."

But most of all, education fails if it does not enlarge our knowledge of obligations and increase our capacity to perform them. When we realize how public opinion must function in solving the complicated questions now confronting us as men and citizens in a democracy, it is a solemn duty to examine ourselves to find out whether we are prepared to help our country in this hour of crisis. America is now the great creditor nation of the world, trustee of 40 per cent of the world's gold supply. How shall this fact be used to help us and to bless mankind? "How much do you know about credit and currency, and what lies back of our system? Gold is only a partial cover, perhaps less than 10 per cent of the outstanding currencies and credits. What is back of the other 90 per cent? Economists may tell us that it is commodities in process or in movement. But I tell you it is *promises of men*—promises which must be held sacred and punctually performed. In a civilized society loyalty to obligations is the primary task of all good citizens."

Along such lines as this distinguished publicist has indicated, not only college graduates, but all of us might profitably undergo a searching self-examination. Those who pass this difficult test will be assured of a satisfactory degree conferred by the great university of life.

* * *

THE RELIGION WE NEED

Man, said Sabatier, is incurably religious. And yet many men try to persuade themselves that they can get along very well without religion. Perhaps in most cases such efforts are due to mistaken views of what religion really is. In a recent sermon that brilliant Philadelphia preacher, Dr. Alexander MacColl, mentioned a few kinds of religion which we do not need in our busy modern world, as follows: (1) a gloomy religion; (2) a religion of protest or repression; (3) a religion of opinions or stereotyped dogmas, which leads good men to quarrel and to depreciate one another.

Profoundly suggestive are two recent definitions of what religion really is. Professor Whitehead has said that "*Religion is what a man does with his own solitariness.*" Bernard Bosanquet puts it thus: "*Whenever a man is so carried beyond himself for any other being, or for a cause, or for a nation that his fate seems to him as nothing in comparison with the happiness or triumph of the other, there you have the universal basis and structure of religion.* For a man to be so carried beyond himself is to experience the thrill of salvation, for what is salvation but to be saved from isolation?"

In the first of these you have the thought that "one cannot be happily and successfully alone without religion." "To be alone," says Dr. MacColl, "is to be in danger of thinking, and to think is to suffer. Multitudes will resort to almost any device rather than be alone." Ralph Barton, gifted young artist who ran away from life, left this pitiful confession: "I have run from wife to wife, from country to country, from pleasure to pleasure, in the ridiculous effort to escape from myself." Our contemporary follies and diversions are largely a desperate effort to do this very thing—to escape from one's self. Jesus, on the other hand, constantly sought solitude. His effort was to get men to find themselves by losing themselves in some great sacrificial effort.

As Dr. MacColl states it vividly, "Religion in this view is something which carries us beyond ourselves. In the mystery of life we seem to be very much alone, fragments cut off by themselves, soon to be swept away. True religion reveals to a man that he is part of a great whole, that *his life has permanent worth and meaning to the universe.* In life and in death he is saved from the dreadful loneliness which, more and more as the years pass, confronts the man who faces life without vivid and vital religion."

The practice of the presence of our Heavenly Father is at the heart of all real religion. "Alone," Jesus used to say, "and yet *not alone, because the Father is with Me.*"

"MODERATE" WETNESS

Americans have occasionally demonstrated how fatally obtuse they can be on ethical questions when they are enmeshed in partisan politics. We are about to pass through another of those quadrennial paroxysms known as a Presidential campaign, and *the ability of the average citizen to think, see and vote as a Christian should* will undergo another severe test. One of the best proofs is to be found in connection with the Prohibition question, on which we have already had too much trimming, postponement and evasion. It is to be devoutly hoped that for once the platforms and candidates will be honest, straightforward and unequivocal, either in support of Prohibition or in opposition to it. But, alas, evidences are not difficult to find that the same old effort is being made to foster the belief that certain candidates are willing to be regarded as Wet in Wet States and Dry in Dry States.

We sincerely regret that so good a man as Col. E. M. House, advocating the candidacy of the Governor of New York, should have described him as a "moderate Wet," holding Wet views of the sort which make him "the only Wet that will be politically acceptable to the Drys." To be sure, Mayor Cermak of Chicago, who represents as Wet a constituency as can be found anywhere, has pronounced Governor Roosevelt "wet enough to suit" him and those for whom we speak, and the Wet New York journals boast of the services the Governor has rendered to the liquor forces ever since he nominated the very wet Mr. Smith for the Presidency. At the same time, we are told that his approval of Governor Smith's Wet platform and his letter during the State campaign in which he openly urged the repeal of the 18th Amendment are being kept in the background in the South, while delegates are sought for him on the plea that his "wetness" is moderate and reasonable and need not be taken into account. *Is this an honorable and patriotic attitude?* Mr. Roosevelt may have various qualifications which make him eligible for the Chief Magistracy of the Nation, but to advocate his cause on the plea that he is "a moderate Wet" is morally indefensible. He is a Wet, as his record plainly shows, and has gone so far as to advocate State control of the sale of liquor (a resurrection of the dispensary plan long ago discredited in South Carolina.) Of this the *New York American* bluntly says: "Reason perceives that the repeal of the 18th Amendment, and nothing else, is *merely a return to the saloon*, and therefore that the question of the manufacture, sale and distribution of beverages with alcoholic content should remain in the sphere of Federal control and be subject to Federal licensing and regulation."

To get down to brass tacks, just *what is a "moderate Wet?"* And *how Wet can a candidate be and still remain "politically acceptable" to the Drys?*

An excellent answer to these basic questions, for the benefit of all who are in danger of being morally befuddled, was given by *The Christian Science Monitor* as follows: "The Eighteenth Amendment, and the Volstead Act which gives it effect, are simple and understandable. Both have been repeatedly upheld by the United States Supreme Court against attacks on every possible flaw or inconsistency in their language. Neither one prohibits the drinking of alcoholic beverages. And perhaps it may be that we shall have to accept as a definition of a moderate Wet one who drinks moderately of such fluids. Yet even that definition is subject to criticism. It depends very largely upon how the beverage consumed is obtained as to whether its consumption is lawful. For the act prohibits the manufacture or transportation of vinous or alcoholic liquor, or even its possession unless it was obtained prior to the passage of the law. The burden of proof as to the legality of possession rests upon the possessor. So that an individual who uses such liquors is a violator of the law if he has purchased them at any time from the pestilential bootleggers who infest society. And it would seem to be axiomatic that anyone who systematically violates a law, an integral part of the Constitution, can hardly be called moderate. *A moderately law-abiding citizen is about as admirable as a moderately good egg.*"

WHAT THE LAYMEN SAY

Since Easter the writer has conversed with scores of laymen, a considerable percentage of whom were officers in the congregations. No one thing has impressed him quite so much as the fact that, almost without exception, these laymen brought up the subject of pastoral visits and expressed with no little force the conviction that closer and more frequent contacts with the homes of the people must be regarded by pastors as indispensable, if real progress is to be made in the work of the Kingdom. Apparently their sentiment was quite unanimous that even the most exceptional brilliance in the pulpit could not quite atone for the opinion and practice, now prevalent in many places, that ministers are too busy to frequent the homes of present and prospective parishioners, since they have more important work to do. These laymen, for the most part, declared that they recognized the fact that pastoral work was probably never so difficult in modern times as it is today. It is harder to find folks at home, and harder to interest them in spiritual things when you do find them. But it was the feeling of those who sympathized with the pastor's delicate problems that "Where there's a will there's a way," and if the pastor believes that this part of his work *must be done*, no matter what other activities have to be curbed, he'll get it done and will find genuine delight in doing it.

As a new Church season opens, would it not be the part of wisdom for every faithful pastor to dedicate himself anew to this supreme responsibility—yes, and unequalled opportunity—of pastoral work! If our campaign for the deepening of the spiritual life throughout the Reformed Church is to succeed, here is a preliminary condition that simply dare not be ignored. A revival of genuine pastoral calling will prove a heart-warming experience in many a parish. This is the testimony of many outstanding workers in our Churches.

But if the minister calls on his people, let him be an apostle of robust faith, of good sense and good cheer, the representative of a wholesome and winsome religion. Oliver Wendell Holmes said, you remember, that he would probably have been a minister if the minister who called at his father's house had not looked and talked so much like an undertaker. The man of God should radiate life; he should symbolize faith, hope and love; he is spokesman for a Kingdom which consists of "righteousness and peace and joy in the Holy Spirit." The Gospel of Christ is "good news." If the pastor is a dispenser of gloom, he is not proclaiming that Gospel.

* * *

PROFITING BY HARD TIMES

Mr. Thomas R. Preston, a leading banker of Chattanooga, Tenn., who has lived through the panics of 1893, 1907, and 1920-21, sees the country again emerging from the present troubles stronger than ever, and adds a bit of encouraging practical philosophy. Looking back over his acquaintance with business men in years of depression, he draws the moral that to many men, within his knowledge, the time of stress and strain proved a real opportunity. They not only developed resolution and resources to tide them over the troubled years, but *made the distressed period a time for planning new enterprises and building strongly for the future.* Mr. Preston instanced case after case that he knew of, when greatly expanded industries and the accumulation of large fortunes dated directly back to a time of depression and discouragement. Economies were effected. More efficient methods of business were introduced. Above all, a spirit of *ingenuity and determination* came to men in the dark hours which carried them over triumphantly into brighter days. This is the true American tradition. The right kind of man thrives on hardship. The idea is the one expressed by Emerson when he wrote: "Cast the bantling on the rock." If proper advantage is taken of adversity it may prove to be a blessing. Before long the country may see reason to approve of his hopeful view that the depression ought to be regarded as an "opportunity."

Moreover, it is to be hoped that the Church will not be neglectful of this opportunity. In the Gospel of Christ

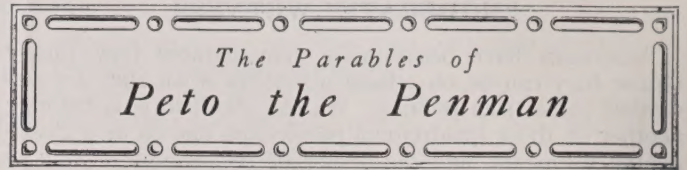
we have the best cure for depression, the only dynamic for the permanent cure of our social ills. The Church has a duty in curing the malady of unemployment, by pointing out the obligations of brotherhood, by providing the stimulus to fulfil those obligations, and also by finding spiritual employment for such as in prosperous days considered themselves too busy to pay attention to their immortal souls.

* * *

THE REAL THING

We do not often have time or inclination to read the financial page of a daily paper, but occasionally we do glance at "A Business Man's Philosophy," by Mr. Wm. Feather, in the *Philadelphia Public Ledger*, and find it well worth while. This observation in the issue of Aug. 17 is peculiarly pertinent for our readers: "In recent years even the Churches have apparently fallen victim to the salesmanship of the vendors of imitation and 'just-as-good' materials. Thus we see beautiful wood carvings that are made of sawdust and glue, marble statuary that is made of plaster-of-paris, cut stone Gothic detail that is made of galvanized iron and smalt, Church bells that are not bells at all, pipe organs that contain no pipes. Thirteenth-century stained glass that is turned out by the square yard via the stencil method, mosaics that come on big cards, numbered and ready to glue to the wall. F. R. Webber, who is conducting a campaign to improve the architecture of Lutheran Churches, asks this question in a recent issue of his publication, *Lutheran Church Art*: 'Which is more pleasing, a man with a set of cheap false teeth, an ill-fitting wig, a glass eye, a dyed beard and a rubber collar, or a man whose features and dress are all genuine? By the same token, a Church, be it ever so small, that is genuine in its structural methods, genuine in materials and straightforward in its craftsmanship, will command more respect than one that is built after the fashion of a world's fair building.'"

We hope that the gew-gaws and imitations used in some Churches are not symbolical of the artificiality and hypocrisy in pulpit and pew. Those whose religion is the real thing will want genuineness in the structure they dedicate to their Lord, and not cheap and flashy imitations of the real thing.



THE PARABLE OF GIVERS AND CONTRIBUTORS

A gentleman named Parkess once said something to the effect that "a contributor has much and parts with little; while a giver has little and gives much." This is a clear-cut epigram and its first effect on you is to please you with its sheer cleverness in the play on words. Then, on further thought, you see how true it is and you begin to look around in your experience to fit certain persons into the two categories and soon you begin to get all "het up" over the individuals that you have placed into the scheme of the givers and the contributors, with the result that your temperature rises until you are on the point of doing something about it. But the doing usually burns itself out in continuing to draw comparisons. Mr. A. is worth a cold hundred thousand dollars and he contributes a ten dollar bill when you press him hard. Mr. B. earns \$3.50 per day and he gives his dollar so cheerfully and apologetically that you feel as though you were doing him a favor by taking it. The contributor may not sit up front, but he does occupy a point of vantage—wherever it may be at the time,—while the giver goes way back and sits down under the gallery and the iron post that holds up the same. The contributor acts as though he owned everything in sight, but the giver is so modest that he fears to use the WELCOME mat for his muddy shoes. The contributor leaves an estate when he is ferried across the river Styx, but the giver bequeathes a benediction on all who knew him and sensitive ears can hear the rustle of angels' wings when he goes hence.

Now to be sure there is a moral to all this and it is: an epigram is a poor lever with which to effect moral reform. No matter how you characterize a tightwad, it works no change in his heart nor his purse. Getting contributions from him is a task for a Community Chest Collector.

The Fascist Flood

By DEVERE ALLEN

(Here is a brilliant interpretation of one of the most influential movements of our era. It deserves your careful study)

Critics of fascism often oversimplify the situation. Great social movements, whatever one may think about them, seldom arise without a certain social justification. For the primary origins of Italian fascism—and Italian fascism is the fount of fascism throughout Europe—it is necessary to go back more than a quarter of a century to the protests of young men like Prezzolini, Croce, Papini, Gentile, and Salvemini against the lack of public spirit, the traditionalism of culture, and the shiftlessness of government. Religion was getting shallow, they felt; literature sterile; and the general social outlook tawdry. And the experience of Italy in pre-War days is hardly different from that of other countries today where parliamentarism has been brought into disrepute and democracy challenged; the world is finding out that political democracy, so-called, can function neither democratically nor efficiently unless accompanied by industrial democracy. But in Italy, as in many another place, the tendency was to blame politicians and parties rather than underlying social concepts.

Following the establishment of several liberal journals whose aim was the regeneration of Italian national life, came the War. The War inflated the values of action and deflated the values of intelligence. Thus it was possible, at its close, for less scrupulous younger men to split with more sensitively ethical leaders such as Salvemini, whip together a group of ad-

venturous ex-soldiers, start a series of open battles with the rising forces of communism, gain the support of frightened industrialists, ally religion with extreme nationalism, pick an able leader who was a renegade radical, and, by employing ruthless brutality, terrorize the population into submission.

At bottom, this system of terrorism is what maintains the Mussolini dictatorship. But it would take more than sheer brutality to attract many of the people who have joined wholeheartedly with the fascists in Italy. They have responded to fascism's appeal for increased national pride; they have warmed at the heart over the new outlook for modern imperialistic power based on the tradition of ancient Rome; they have hope that fascism may create a great Italian power, strong in diplomacy, augmented in territory, invincible in its resurgent culture.

There are observers who believe the gains to Italy are worth the price in human liberty. I cannot share their comforting conviction.

Consider the motive of the Terror. Its motive is not ultimate freedom of the masses from poverty; not the gradual breaking down of barriers between races, classes, and nations; not the elimination of war and militarism; not the substitution of service for profit. All of the foregoing motives are present in communism, whose methods I abhor and which I believe to be self-defeating. But the ruth-

lessness of fascism is exerted for nationalism alone; for the maintenance of power in one group which envisages no subsequent transfer to popular control but which anticipates a permanent oppressive system; for the aggrandizement of national influence by increasing fear (commonly labelled "respect") in other nations. For proof of these statements it is only necessary to consult the utterances of Mussolini and his marionettes, the Italian papers.

When you understand that murders have been committed without the least squeamishness for the cause of fascism as they have for other causes in all of Europe's dictatorships; when you know that torture is applied where it seems desirable, varying from pins under fingernails and ordinary beatings to solitary confinement in cells containing nothing but six square feet of stone floor, you can appreciate the glances which anti-fascists cast so frequently toward doors and windows when they talk with you about the life they lead. There is a kind of espionage conducted by the *Organizzazione Vigilanza Reati Antifascisti* which consists of open, ceaseless following of a suspect by a uniformed official; the miserable wretch thus honored is avoided by every soul around him as though he were a leper. The Special Tribunal, established as a temporary measure, has now been made permanent. Perhaps the most effective weapon against the flight of a pacifist or anti-fascist into

exile is the imprisonment of his wife or oldest child; one man to my knowledge became ill while in jail and had to be transferred to a hospital, but his son was forced to take his place.

I do not repeat idle gossip; but I cannot give names or places. It is significant that even so impartial a writer as Carmen Haider, whose book **Capital and Labor Under Fascism** is sponsored by Columbia University, and who talked with fascist leaders in Italy and anti-fascists outside, thanking these all by name for their aid, is compelled to say in her introduction: "If I abstain from expressing my gratitude personally to each one of the opponents of the fascist regime whom I have met in Italy, this is not because I am less thankful and obliged to them."

The supreme tragedy of Italy is the military enslavement of its youth. I hope that none of my readers have been credulous enough to fancy that Mussolini's recent pacific remarks about disarmament mean the abandonment of militarism. What fascism counts on is not so much a standing army as its trained reserves. And its reserves are being built up enormously from the system by which millions of boys and girls are being used for the perpetuation of the regime. First, there are the Young Fascists, 18 to 21 years of age; next are the Avanguardisti, 14 to 18; and third are the Balilla, 8 to 14. Last April 110,000 Balillas were transferred to the Avanguardisti, and 90,000 Avanguardisti were made Young Fascists. At the end of March, the Balilla numbered 647,000 boys and 504,000 girls. On one of the days I was in Italy, a holiday occurred; under compulsion, every one of these groups attended meetings where they were given instruction in political incendiarism, lust for conquest, and even direct hatred of France as the pet black beast of the moment. Schoolbooks have been introduced which keep a child in utter ignorance of other countries until the late teens and which incite to war for Italian prestige.

Just as many another movement which has swung around a circle reveals weakness at its source as it takes on strength elsewhere, so Italian fascism is exhibiting symptoms of a possible breakdown. The tightening up of repressive measures is one such sign. Another is the furious effort to balance the budget by taxation followed by drastic wage cuts; the million employees in the civil service who suffered a cut of 10 to 12 per cent are not unmindful that over a quarter of the national expenditure goes for armaments. It is possible to comprehend the effects of the budgetary crisis when 184,000 rice pickers, for example, who have been receiving 75 cents for an 8-hour day are suddenly cut to 55 cents a day by a decree of the Labor Tribunal from which they have no appeal. In certain areas, the parading youth no longer are marched through the residential districts, because of the hostility they arouse. Secret dashes of automobiles through the countryside, distributing anti-fascist literature, are not unknown. Men like Toscanini, who was beaten (not "slapped") for refusal to play the fascist anthem in his program, have shaken fascist nerves. Reaching Milan a day or two after a large demonstration in honor of Toscanini, held in the teeth of fascist disapproval, I was amused to note the nervousness of the police guarding La Scala when I took some snapshots of the famous concert hall.

Most dangerous of all to fascism is its conflict with the Papacy. Thus far the Pope, deservedly, has won the honors; for though superficially the organizations of Young Catholics have been broken up and the teachings of fascism are going on unchecked by the rival teachings of the Church (at their worst far more humane and enlightened), a tremendous discontent has been driven underground. It is probably true that the Pope's recent attack on Socialism as incompatible with Christianity (which his spokesmen have since de-

clared did not mean such parties as that of British Labor, etc.) was confusedly aimed at Mussolini's syndicalism and the self-styled "National Socialists" in Germany, who are not Socialists at all.

Another source of unrest in Italy has been the Spanish Revolution, details of which neither Pope nor Duce have been eager to pass around among the masses, but which, when I was in Italy, were nevertheless being circulated in great glee by word of mouth.

There was a time when fascists disclaimed any interest in the spread of their movement outside of Italy. But that time has passed. A veritable flood of fascism, openly fostered from Rome, has swept

MODIFICATION

At the bottom of the fall of Rome
And other nations in his'try known,
Was the curse, with its concomitants,
Of indulgence in intoxicants.
Alcohol and immorality,
Yea, degrading bestiality—
These go hand in hand from bad
to worst;
But the demon of strong drink ranks
first.

There are certain men, even women,
Who by word of mouth as well as
pen,
Madly try to wreck what it took
years
Of patient suffering, work and tears.
To accomplish for the common weal.
They address their low and false
appeal,
In pursuance of their wicked plan,
To the animal nature of man.

Some contend for modification;
This, they say, would settle the
question.

The Johnstown flood, as told at the
time,

Was caused by a little water line,
Formed at the very top of the dam.
At first a few drops over it ran;
But the drops kept steadily coming,
And the groove continued enlarging.

Deeper, wider the channel became,
Faster and faster the water came.
Now it changed to a deafening roar,
And tore out the dam from shore
to shore.

Down the valley rolled a liquid wall,
With a force and tumult, and withal,
A toll of death and desolation,
Such as surpasses all description.

As the dread Johnstown flood was
started

By a rill which finally parted
A great dam, unleashing destruc-
tion;

So the rill of modification
Would soon annihilate all restraint,
With a result that words can not
paint.

O "Judge of the nations, spare us
yet";

Yes, "Lest we forget—lest we for-
get!"

—Conrad Hassel.

northward and eastward over Europe, even stirring up a lot of talk in France and England about the need for dictators. The marriage of the Italian princess into the Bulgarian royal family was the signal for a fascist parade in Bulgaria, led by the Italian minister. The Austrian Heimwehr, who have been proved by recent voting to be a small minority in popular esteem, have none the less held fraternal meetings with Italian fascists on the border, and have even been in part responsible for the amelioration of Italian tyranny in the Austrian Tyrol; together these worthies have drunk to the day when by violence and dictatorship they

shall be able to advance their national greatness and, in the case of some, their personal fortunes.

That Count Bethlen of Hungary and Premier Mussolini have long maintained a secret agreement as to joint diplomatic purpose, is known to everyone. How this affects the peace of Europe may be gathered from the famous case when machine guns were found illegally shipped from Italy to Hungary labelled as "agricultural machinery"—no doubt for their usefulness in mowing down. In the midst of the recent German financial crisis, a hurried secret visit was paid by Bethlen to Mussolini; and Bethlen has imitated fascist methods in order to maintain his government in power, jailing the opposition and intimidating the electorate. In Poland the same practice has been followed to retain Pilsudski and his minions in power; 68 opposition leaders were imprisoned during the last electoral farce.

No greater example of the injurious effects of fascism in international affairs could be cited than the experience of Germany. Just as Bethlen toys with the hope of a Hapsburg restoration through young Otto, so Hitler locks arms with Germany's erstwhile Crown Prince and is hailed by the Kaiser's fourth son as "God's gift to Germany." The German people, I am convinced, care little for Hitler and his works, but they have used him as a threat to France.

Two schools of thought exist in Europe: the one, headed by France, determined to hold the war settlements exactly as a status quo, refusing all change, and insisting on the fiction of Germany's sole, exclusive guilt for the War; the other, determined to revise the Treaty more in accord with political and historic reality. The Francophile bloc of nations, Poland, Czechoslovakia, Roumania, and Yugoslavia, together with the French Nationalists, are chiefly responsible for Europe's present malaise, due to their intransigence. But from five months in France, during which time I visited almost every corner of the country, I am convinced that sentiment for revision of the Treaty has been slowly gaining. One hundred and ninety-eight French intellectuals not long ago sent a message of goodwill and peace to German intellectuals; the French Socialists and Liberals have gained some ground for peace. But the presence of Mussolini across one border and the Hitlerites across another only furnish an excuse to the French militarists to hold up the bogey and play upon fear; thus the French Cabinet goes cheerfully off to play for several days while Germany seeks to avert a crash; thus M. Briand is obliged to betray his pacific following by stoutly asserting something he knows is fantastic, namely, that the Versailles Treaty, already violated by the Allies with regard to disarmament, is "inviolable."

The trail of fascism is much the same, whether it manifests itself as anti-Semitic riots in Austria and Germany, beating and bombing of political adversaries in Western Germany, murder of opponents in Lithuania, mob terrorism in Finland, violent outbursts in Sweden, or such juvenile spite as shown by Dutch fascists who recently strewed iron spikes in the path of buses bearing thousands of trade unionists to a peace meeting. Both in Europe and America, it is sometimes upheld by people who see in it a protection from communism. If this is our only defense against the power of communists, we have come indeed to a sorry state. The defense against what we dislike in communism is the creation of a social order so just, so productive of security, well-being, and general happiness that the apostles of violent revolt can make no headway.

Fascism, like communism, feeds on injustice and the weakness of democratic institutions. It will succumb quickly and vanish into the limbo of forgotten menaces only by certain steps on the part of those who fear it; revising the Versailles Treaty; developing the League of Nations

into an instrument for peaceable changes in the status quo; offering to youth opportunities for heroic action on behalf of

peace; speeding up progressive measures in parliaments and courts to eradicate discontent; freeing religion from allegiance

to force and social conservatism. Are we, on our side of the Atlantic, doing all we can along these lines?

Huldreich Zwingli

By LAWRENCE E. BAIR, D.D.

Of all historic places in foreign lands those of Palestine and Switzerland make the strongest appeal to the devoted Christian of the Reformed Church; Palestine because it is so intimately associated with the life and work of Jesus Christ and the Old Testament prophets. Its valleys and mountains, the blue sea of Galilee, the famous Jordan, Bethlehem, Jerusalem, Caesarea Philippi and Nazareth, all these have meaning because they entered into the life and experiences of our Blessed Lord. Switzerland breathes the very air of freedom and democracy. Its snowcapped summits appealed to the adventurous of all nations. Seelisberg and The Rutli, the Mythenstein and The Urner See have been immortalized in Schiller's marvel tale, "Wilhelm Tell." But none of these appeal to the membership of our beloved Church like the bloody Field of Cappel where four hundred years ago Huldreich Zwingli fell before the sun of his life had passed its noon-day meridian.

Huldreich Zwingli was born on January 1, 1484, in the Hamlet of Wildhaus. He was the third member of a family of eight sons and two daughters. His father, whose name also was Huldreich, was the head man of the Commune. Patriotism and religion were instilled into his youthful heart around the family hearth. Here he frequently heard his father discuss the valor and heroism of the past, the needs of the present and the hopes of the future. Here, too, he joined the family in the singing of folk songs and listened to his mother as she reproduced narratives from the Old and New Testament.

Zwingli early revealed marked signs of mental capacity and the family became zealous for his education. His uncle Bartholomew became Dean of Wesen in 1487 and took Huldreich with him and superintended his education. He was sent to a school in Wesen where he made rapid progress. From here he went to Basel where Gregory Buentzli had become famous as a teacher of youth. After four years of hard work in which he excelled all the other students he entered a school at Bern and became a student of Heinrich Woelflin. Woelflin was in a sense a follower of Erasmus, although he was more pious and more zealous for a purification of the old Church. He probably first introduced Zwingli to the claims of humanism. Zwingli was so carried away by his zeal for music and study that he once thought of becoming a monk. His family was unwilling to see him in a monastery and removed him from Bern and enrolled him at the University of Vienna. Here he came in contact with a larger group of humanists and frequently heard the conflicting claims of the old Church and the new learning. In 1502 he entered the University of Basel where he received his A. B. degree in 1504 and his M.A. degree in 1506. He became parish priest at Glarus in the same year.

Before we can appreciate or understand Zwingli and his work in the Church it will be necessary for us briefly to review the political and religious life of Switzerland at the beginning of the 16th century. Politically Switzerland was a Confederacy resembling in many respects the form of government attempted in our own country prior to the adoption of our national Constitution. In the early part of the 13th century three Swiss Cantons who gained their independence from their feudal lords organized themselves into a Confederacy, and bound themselves to-

gether by solemn oath to protect each other's welfare. By the beginning of the 16th century ten other Cantons had joined the Confederacy.

The Swiss soldiers had gained world-wide renown for their heroism and were constantly sought by foreign kings and princes. Especially were their services coveted by the Pope and by the King of France. In order to secure their aid pensions were given by the Pope to outstanding individuals in the leading cities and Cantons with the understanding that they should use their influence with the Council, which was the governing body of the Canton, to make the enlistment of the Swiss soldiers possible. The Swiss soldiers were anxious to fight for foreign rulers because it brought them rich financial rewards. In the early period of his life



HULDREICH ZWINGLI

Zwingli believed that the citizens of Switzerland should fight only for the preservation of the Church and the establishment of the papal claims. He was granted a pension by the Pope which he received until his complete break with the Roman Catholic Church. On occasions he accompanied the soldiers into foreign wars as Chaplain. His experiences in these campaigns and the demoralization which he noticed on the part of those who were engaged in the conflict convinced him that the old mercenary system was wrong and that it was detrimental to the moral and religious life of his countrymen. He, therefore, opposed the further enlistment of Swiss soldiers and became so unpopular with some of the Church leaders at Glarus that he left that city and accepted the post of People's Priest at Einsiedeln.

It should be said that Zwingli left many friends at Glarus. In fact, so strong was the desire on the part of many of his people to continue his work that they offered him a new parsonage if he would consent to remain with them. At Einsiedeln is a famous monastery around which legend and tradition have woven many strange and fictitious tales. Here annually large groups of Pilgrims came in order to worship the image of the Virgin. At Glarus, Zwingli became impressed with the need for a reformation of Switzerland's political life. At Einsiedeln he became more and more convinced of the folly and hypocrisy of the religious leaders of his country.

Jesus came to proclaim to humankind Good News. He spoke a language which the common people could understand and they heard Him gladly. He also came to establish a human brotherhood upon the basis of the family of God. In the course of sixteen centuries this simple Gospel had developed into a complicated system of theology into which had been introduced many strange elements of magic and the occult. The simple brotherhood had grown into an intricate organization which, contrary to the spirit of Jesus, dominated its members with an iron hand, attempted to fill their souls with fear and terror, perpetuated ignorance and profited by the superstition and credulity into which it led the masses of the world.

To restore this original Gospel and to rebuild this brotherhood became the task of the reformers of the 16th century. Zwingli began to denounce the superstitious beliefs and to proclaim that there was no virtue in saints or image worship but that Christ alone was able to grant remission of sins to the believer. After serving for two years at Einsiedeln, Zwingli was elected Chief Pastor of the Great Minster in Zurich where he was destined to do his greatest work. He announced that he would begin a continuous expedition of the Gospel of Matthew so as to bring the whole life of Christ before the people. He also stated that he would make Scripture his only interpreter and would not depend upon the commentaries of the schoolmen. His messages were well received. On certain days Zwingli preached to the farmers who came to market in the city of Zurich. Step by step he led the members of his congregation and the citizens of Zurich to accept the principles of the Reformation. Zwingli did not believe that the authority of the Church could be defended on the basis of Scripture but he did maintain that the authority of the State could be so defended. His appeal, therefore, was to the Council of the city of Zurich and by its decisions he would abide. So thoroughly did he do his work that he rarely championed a cause before the Council in which he was defeated. He spoke against indulgences as Luther had done. He abolished the Mass and instituted the Lord's Supper. He magnified the function of the preacher and gained an enviable reputation as an orator. He met his opponents in debate and almost invariably vanquished them. He proved himself a faithful pastor, serving at the bedside of those who were sick during the pestilence of 1519 until he himself was laid low and for a time seemed to be at the very door of death. He pointed out the folly of the mere observance of fasts. He protested against clerical celibacy and denounced immorality. He freely confessed his own weaknesses and failures. He stood out against the radicals of his day and entered into a colloquy with Luther in regard to the interpretation of the sacraments of Baptism and the Lord's Supper. He followed the army of Zurich to the field of battle for religious freedom and fell in his forty-seventh year, a martyr to the cause of religious and political freedom. His last words, "They may kill the body, but they cannot kill the soul," have proved an inspiration to thousands of his followers who were called upon to suffer heavy afflictions and persecutions during the Thirty Years War and the forced migration from their homes in the Rhineland to the New World. Ours, indeed, is a glorious heritage, in appreciation of which we should consecrate ourselves to renewed

effort so that the Christ for whom Zwingli lived and died may become the Lord and Master of humankind.

Having thus briefly told the story of Zwingli's life, let us consider his underlying philosophy, his aims and his methods of work. Philip Schaff says: "Zwingli aimed at a reformation of the whole religious, political, and social life of the people, on the basis and by the power of the Scriptures. The patriot, the good citizen, and the Christian were to him one and the same. He occupied the theocratic standpoint of the Old Testament. The preacher is a prophet: his duty is to instruct, to exhort, to comfort, to rebuke sin in high and low places, and to build up the kingdom of God; his weapon is the Word of God. The duty of the magistracy is to obey the Gospel, to protect religion, to punish wickedness."

Lindsay says: "His reformation, in its beginning more especially, was much more an intellectual than a religious movement. It aimed at a clearer understanding of the Holy Scriptures; at the purgation of the popular religious life from idolatry and superstition, and at a clearly reasoned out scheme of intellectual belief."

Both of these statements are correct. Zwingli believed that religion should include every phase of life, that it should permeate and motivate every act and every deed of men. He himself came to his position through the intellect. He was a brilliant student influenced by the Renaissance and the humanists of his day, convinced of the error of Catholic theology and persuaded that if the masses could be made to understand the Word of God as it is contained in the Old and especially in the New Testament, they would change their course of life; that there would be a revival of genuine worship and that the moral standards would be raised. Luther was primarily concerned about the salvation of his soul. His question was the question of the Philippian jailer, "What must I do to be saved?" Zwingli was chiefly concerned about the redemption of his people. His question was the question of Paul, "Lord, what wouldst Thou have me do?" Among historians there seems to be a tendency to look disparagingly upon a conversion which finds its origin in the intellectual discovery of new truths and yet it seems strange that this should be the case when one realizes that Augustine was led to Christianity through the preaching of Ambrose and the writings of St. Paul.

One would expect a man like Zwingli to depend upon education for the realization of his ideals and the attainment of his goal. Zwingli's method of procedure, therefore, was the educational method. He founded a number of humanistic institutions, established a theological seminary and became the father of free elementary schools for Switzerland. He made the Bible the center of his curriculum, stressing especially the Gospels and the Epistles. He also advocated a study of the Classics and believed that Hebrew was essential to an understanding of the Old Testament. He advised the study of



Zwingli
Preaching
the
Gospel

nature not for its own sake but because it revealed the handiwork of God and inculcated reverence and love. He recommended the teaching of arithmetic, surveying and music, and believed in physical education, pointing out the value of running, jumping, putting the shot, and wrestling. Through his theological seminary he hoped to prepare a trained ministry who would be intelligent leaders of their congregations. He would not be considered antiquated today, for he was an advocate of adult education. He was an educational preacher, his pulpit was also the master's desk. He believed in discussion and had absolute confidence in the judgment of intelligent people. Even in matters of religion he believed that the Word of God could be as easily understood by the educated laity as by the priests of his day. He entered into frequent disputations with his opponents before the city Council and citizens of Zurich and he was at all times willing to abide by their decisions.

Theologically, Zwingli began with the idea of God. He conceived of God in spiritual terms. He believed that worship should be worship in spirit and in truth. It was this conviction that prompted him to advocate the removal of images and paintings. He believed that these were stumbling blocks to the masses and that they stood between men and a spiritual conception of God. He believed that the Will of God was revealed in the life and teachings of Jesus Christ and that human welfare depended upon the knowledge and obedience to His Will. To know God's Will it was necessary to understand His Word. Therefore, Zwingli laid great stress upon the Word of God as it is contained

in the Old and New Testament Scriptures, especially the Gospels, and in the Gospels the sayings of Jesus Christ had great weight with him. It is because of this spiritual conception of God that Zwingli could not bring himself to the place where he could agree with Luther in his idea that the Body and Blood of Christ are in, with, and under the bread and wine of the sacrament. Whether he would have been able to accept Calvin's conception of the Lord's Supper which stressed the presence of God in the sacrament on the theory that God is present wherever He is active is doubtful. There can be no doubt but that since Zwingli's day we have gone a great way in our theological thinking.

He died too young to give us a complete system. We believe that God is in the world and that He leads and guides men in their thinking today, even as He led and guided Zwingli in the 16th century. That he made a great contribution which makes the world eternally his debtor would be admitted by all fair-minded Protestant Christians. In spite of weaknesses which he held in common with humanity he was an instrument in the hands of God and a light unto thousands of them that dwelled in darkness and in the Valley of the Shadow of Death. As in our imaginations we journey to Cappel on the eleventh of October and stand upon the spot where our hero fell, may that soul which the weapon of men could not destroy possess our lives and send us forth to do God's Will so that His Kingdom may come on Earth as it is in Heaven.

Greensburg, Pa.

New Occupations in a Machine Age

VIII. The Highway Engineer

EDWARD H. COTTON

In the year 1818 the proposal was made that a national road be built from the Potomac River to the Ohio. "The road shall be raised in the middle of the carriage way with stone and earth or gravel and sand, or a combination of some or all of them," ran the commissioner's orders. Stones for the lower three-inch layer were to be broken up so that pieces would pass through a seven-inch iron ring. Those for the upper six-inch layer must not be too large to pass through a three-inch ring. The contractors actually pro-

vided these rings, and enforced the regulation. The implement used by the stone-breakers was a round ball of iron weighing one pound and made fast to the end of a handle.

Since those pioneer days highway construction has undergone striking changes, most marked with the coming of motor-driven vehicles. However, it is interesting to observe that the ideas of the early engineers in regard to shaping and foundation have continued practically unchanged. And the old idea of the "bee-line" turn-

pike is being put into operation more and more by road commissioners.

We are dependent on good and safe roads. The traffic problem in the United States rapidly is taking a place among the major national problems. Nearly a billion and a half dollars was expended on road maintenance and construction in this country last year. A small state like Massachusetts received ten million dollars from gasoline taxes alone in 1930, all of which was returned to the motorist in new and improved roads.

How many pause to reflect on the construction and engineering history of the road surface over which they ride rapidly and comfortably? It is that we may reflect that this final survey in this series is presented. No previous article exceeds it in interest and importance.

The information was given me by a highway maintenance engineer in state employ who is responsible for the upkeep of 220 miles of road in one of the busiest sections of southern New England. He contributed the description, and then took me out over a road that is being constructed with four cement lanes on the line of an old turnpike between two great commercial centers, by way of applying the description.

The present trend of highway construction, according to the engineer, is to build wide, safe and direct trunk lines between important cities. Into these main arteries will lead other systems of roads. Modern road building is based on increased use of machinery, and constant improvement of those machines. We must first conclude where roads should be built, determined by a survey extending five or more years into the future, relative to the growth of that particular section, and the increasing number of automobiles and trucks. The program includes new roads, and correcting the defects of old ones, such as easing steep grades where vision is obscured, eliminating sharp turns, and widening narrow surfaces. We must consider shortening distances and providing for reasonable speed, but also we must consider the amount of land damage to be incurred and other extra costs. When a road is to be widened or straightened, payment is made for land taken over; and when necessary telephone poles, fences and buildings must be moved.

When an engineer starts to build a new road he must first install an adequate drainage system. This is important. Unless the water from the adjacent uplands and the surface of the road is carried off it will probably injure the construction. So we must provide for culverts, catch-basins, pipe-lines and side-drains. Excavation then commences according to the specifications of the engineer. At times material taken from a hill is deposited in a lower level, though much of it is used by the roadside or carried away. While steam and gasoline shovels are excavating, the road is being shaped and graded by tractor road-machines. So hills are cut through, grades are determined, swamps are dug out and back-filled. Once the work of excavating and grading is finished the sub-base is laid with gravel hauled by trucks from the nearest gravel-pit. If the gravel is good quality a twelve-inch foundation is sufficient. On this sub-surface, in case the road is to be the macadam type, is laid a layer of broken stone four inches deep, with a two and one-half inch surface course of crushed stone. This surface course is penetrated with bituminous material of asphalt or tar, bound in with half-inch stone, and then rolled solid by steam-roller. This is the common type. A great many of this kind have been built since the coming of the automobile; and they have given good service. If built

right a macadam road will stand up for many years, and will not require much repair work. Sometimes these roads built ten or more years ago will need to be remade, due to increased traffic conditions. The number of vehicles passing a given point is then determined, and, in accordance with specifications, hills are cut down, lower levels are filled in, curves are straightened and the width of the surface is increased, always with an eye to safety and reasonable speed.

The road that is being built more and more, due to its durability and comfort, is the highway with the cement-concrete surface. On the sub-base of gravel is poured eight inches of concrete. One obstacle in the way of this form of construction is the expense. The average cost is \$50,000 a mile and up, depending on the depth of the cement and the width. For instance,

THREE MEANS TO SUCCESS

(A message from a veteran minister, now almost 94.)

The great majority, if not all, earnest men and women, desire to achieve and enjoy success in life. This may be gained by securing Efficiency in their positions and work. This is a fundamental. Then by Faithfulness in all situations and duties. This an essential. Again by being definite and strenuous Workers. This is absolute. These are practical and have proven to lead to higher manhood and womanhood. These are worth trying and testing. Let all do this and thus satisfy themselves.

—U. H. H.

the State of Massachusetts is building a road that is to cost \$220,000 a mile to construct. It is to be a four-lane road with grass parkway through the center, have macadam shoulders, and extra parking-space at the sides. The engineers are always finding some new problem to solve. A while ago in a certain district, it was noticed that a road leading across a swamp, a road built several years ago, was sinking. The method used to be to "float" roads over swampy land; that is, to fell trees, and on that tree-trunk foundation to construct the highway. In this case the trees had rotted and the weight of an increasing traffic was pressing the road down into the swamp. Quick action was necessary. Dynamite was sunk through two-inch pointed iron pipes to the old tree-trunks and exploded, blowing the trees out of the way. More explosive was lowered to the bottom of the swamp forcing from beneath the road the unstable material. Whereupon the road sank until it had settled to the solid substance beneath the swamp. A filling-in process followed; and the road surface was laid.

Another feature of our work is keeping roads open in winter. This is done with powerful trucks and tractors equipped with snowplows which work day and night during heavy storms. In this manner roads

are kept open even through mountain notches. It is necessary to direct and safeguard traffic with directional and warning signs, and control lights. As the number of motor-driven vehicles increases, and it is increasing in the United States at the rate of about 1,000,000 a year, the parking problem assumes proportions of magnitude. To meet this requirement we are building roads with additional areas on either side. Parkways with lanes of grass and trees through the center, and traffic traveling in opposite directions, on either side, are being projected more and more. One of the best devices for saving time and preventing accidents is the method of carrying one road above the other at intersections, a method sure to receive more and more favor.

A day or two later we visited the place of construction, saw the steam-shovels boring a way through hills, the trucks filling the depression, the road-machines grading and leveling the surfaces. Other trucks were carrying gravel from the pit to the excavation and spreading it for the sub-base. Further along the cement pavement was being laid. The contractor had set up his plant in a huge gravel pit. Here, into a lofty elevator equipped with adequate machinery called an aggre-meter, the gravel climbed on runways. Stone and sand were separated, and passed through chutes into trucks with prepared compartments. Bags of cement were deposited on the stone and sand, and the trucks rumbled away to the mixer located on the line of cement construction. Into the mixer went the stone, sand and cement in the proper proportions of one part cement, two parts sand and three and one-half parts stone. The mixer whirled around, and presently sent out over an extended arm the amount to be dropped into the lane. The cement was taken charge of by an ingenious machine called the screed, which spread the material and smoothed it to the proper level. Workmen followed along with rubber-belted and trowels for more smoothing. Interstices were arranged for at proper intervals to allow for expansion. The surface was covered with prepared material so that it would not harden too quickly. This process requires twelve days, after which the highway will be ready to carry all kinds of traffic for an indefinite time.

As I watched, an early statement of the engineer came to mind, to the effect that road construction was based on machinery, which machinery was constantly being improved. It was all machinery: from the steam-shovel, through the road machine, to the aggre-meter, mixer and screed. Men were needed only to supervise, control levers and direct trucks. Modern highways, very certainly, are machine-made. Here was a four-lane cement highway being built, much of it through virgin country, and from the time the steamshovel began to tear up roots and rocks until the screed smoothed off the finished surface, not more than thirty-five or forty men were necessary.

Something of a contrast to the old days of laborers with picks, shovels, and those one-pound rock-breaking hammers.

NEWS IN BRIEF

NOTICE

Two conferences on Christian Education will be held this fall for the Eastern Synod, the first at Sunbury, Pa., on Sept. 22; the second at Lansdale, Pa., Sept. 29. A room will be reserved for the exhibition of Church School literature and Church School projects, such projects representing

hand work in the program of the Church School. Pastors are kindly requested to send any hand work done in the program of the Church School to Rev. C. W. Walck, Sunbury, Pa., to reach him by Sept. 15.

WE CAN HELP CHINA NOW

It is evident from the reports of the

"United Press" that the swellings of the Yangste, in China, have caused a flood that covers many thousands of square miles and affects many millions of people. The loss of lives can never be told. Rather than become the victims of disease and starvation, thousands of poor Chinese people prefer watery graves.

While no word has yet come to the Board of Foreign Missions from our missionaries in Hunan and Hupeh provinces, the destruction of the lives and property of the people among whom they labor must be beyond words to express.

Here is a call "out of the depths" of a great natural disaster that will touch our hearts, awaken our sympathy and call forth our help. China needs America now more than ever. **Allen R. Bartholomew.**

SYNODS MEETING IN SEPTEMBER AND OCTOBER, 1931

Synod of the Northwest—September 8, 1931, Sauk City, Wis. (First Reformed).

German Synod of the East—September 15, 1931, New Brunswick, N. J. (St. John's Reformed, Livingstone Ave.).

Synod of the Mid-West—September 21, 1931, Ft. Wayne, Ind. (St. John's).

Synod of the Potomac—October 19, 1931, Huntingdon, Pa. (Abbey).

Rev. David Lockart and family, Myers-town, Pa., have been enjoying a vacation rest at Asbury Park, N. J.

That valued feature of the "Messenger," **One Book a Week**, which arrived too late for its usual place on page 2, will be found on page 12.

We hope soon to publish the remarkable paper read by Dr. Richard C. Schiedt at the recent Spiritual Conference. Also a brilliant article on "The Gospel" by President Geo. W. Richards.

Are you interested in Fascism? As a Christian citizen, you ought to be, and you will go far before you find a more illuminating article than that of Dr. Devere Allen in this issue.

The first of a series of articles on Zwingli and the 400th anniversary of his martyrdom appears this week. It is a most able appreciation from the pen of Dr. L. E. Bair.

The editor of the "Messenger" filled the pulpit of Calvary Church, Reading, Pa., Dr. Albertus T. Broek, pastor, on Aug. 23. Dr. A. V. Casselman, former pastor, preaches Aug. 30.

The pulpit of Amity Church, Myersdale, Pa., Rev. B. A. Black, pastor, who was vacationing at Alexandria, Pa., was filled very acceptably in the pastor's absence by Revs. F. D. Witmer, A. S. Kresge, and Howard Dewey Gress.

Rev. Dr. and Mrs. Maurice Samson, of Olivet Church, Philadelphia, have been enjoying the bracing atmosphere of Glacier Park and the Canadian Rockies, while some of us have been sweltering in the excessive heat and humidity of the East.

What is a Christian sermon, a truly Gospel sermon? Surely you are interested in that vital question raised in the editorial on "Thin Preaching" in our issue of Aug. 6. Because of the importance of the question and the vacation season, the time is extended to Sept. 10. Won't you send in your answer, or are you not enough concerned about it?

Rev. Dr. T. A. Alspach will occupy his pulpit in St. Paul's, Lancaster, Pa., Aug. 30, at 8.30 A. M., after an absence since July 12, he having been preaching in St. Ann's Chapel, Zurich, Switzerland. He also toured many principal cities before going to Zurich and afterward.

The Theological Seminary of the Reformed Church in the United States, at Lancaster, Pa., will begin its 107th year on Thursday, Sept. 10, 1931, at 3 P. M. The opening address will be delivered by Prof. Oswin S. Frantz, D.D. Registration of students, both old and new, will take place immediately after the opening service.

Mr. James F. Kressly, for many years one of the faithful elders of the old First Church, Easton, Pa., passed away Aug. 21 after a brief illness. He is survived by his wife, Mrs. Elizabeth Henninger Kressly. In the absence of the pastor, Rev. Geo. A. Creitz, who is in Europe, the funeral serv-

ice was conducted Tuesday, Aug. 25, by Elder Kressly's former pastor and long time friend, Dr. Paul S. Leinbach.

The Church at Salina, Pa., was supplied by the Rev. A. J. Knoll, of Apollo, Pa., and the Rev. W. F. DeLong, D.D., of Philadelphia, while the pastor, Rev. C. L. Bash, spent his vacation in the West. He attended the Congress of Ministers and Educators under the direction of the Pike's Peak Bible Seminary at Manitou, Colo., and had conferred upon him the honorary degree of Doctor of Divinity. While in Colorado, Dr. Bash spent some time in sightseeing, visiting many places of interest, and saw the sun rise from the top of Pike's Peak.

Grace (Alsace) Church, Reading, Pa., gave the pastor, Rev. J. M. Mengel, a vacation of more than two months for a trip to the West Coast. Rev. Mr. Mengel and wife and their daughter, Eleanor, and her roommate at Ursinus College, Ruth Riegel, motored from Reading to Seattle, Wash. They are spending part of the time on the Olympic Peninsula and Puget Sound among the San Juan Lakes. The party expects to return to Reading by the second week in September.

Previous to spending a few weeks' vacation in Pennsylvania, Rev. Robert Miles Stahl, pastor of First and St. Stephen's Church, Baltimore, Md., had the pleasure of conducting a very successful D. V. B. S. for a period of 4 weeks. There was a total enrollment of 56. The success of the school was largely due to the efficient training the director, Miss Gladys Mae Baum, had received in the Baltimore Training School for Religious Workers, of which she is a graduate.

The Annual Interdenominational Missionary Institute will be held Sept. 28-30, at the Arch St. M. E. Church, Philadelphia, under the auspices of the Woman's Interdenominational Union and the Philadelphia Federation of Churches. Pastors are urged to send representatives, men and women, to this Institute which will be of the highest order of helpfulness. Dr. A. V. Casselman will have charge of the Afternoon Class of Methods in Sunday School or Church School. At the Tuesday Evening Class for Men and Women, Dr. Charles E. Schaeffer will speak on "God and the Census."

The article by the Marquis of Lothian, "Renaissance or Decline?", which appeared in the "Messenger" of Aug. 13 and 20, has occasioned no little favorable comment. President Geo. W. Richards kindly writes: "Let me say that I rarely read an article with more pleasure than that which appeared in the last two 'Messengers,' and which Dan Brummitt considers a perfect example of clear reasoning. If the Americans will read and heed that article, we can find a way out of our present troubles." And yet some of our readers considered themselves too busy even to glance at that great article!

A beautiful Memorial Booklet, commemorating the life and services of the late Rev. Dr. Wilson F. More, for many years the beloved supt. of Bethany Orphans' Home, has been published. It contains a biography, funeral addresses, tributes from friends, and other interesting items. Readers of the "Messenger" will be glad to know that the booklet contains a number of the choicest "Bethany Letters" which found such great acceptance in the columns of the Church papers. Copies will be available at 50 cents (less than cost) on Anniversary Day at Bethany this week, or can be secured at 60 cents postpaid from the Board of Christian Education, Schaff Bldg., 1505 Race St., Phila. We are certain many of Dr. More's friends will greatly value this opportunity.

The Girls' Missionary Guild of St. Paul's Church, Lancaster, Pa., held a meeting in the Church on Aug. 20, when they decided to contribute to the furnishing of the dining room of the new home for returned missionaries in this city. They also planned other activities for the fall. A social

hour followed the meeting, which was in charge of Mrs. E. N. Johnson, mentor. Superintendent H. Park Doner, of the Sunday School, has returned from attendance at the religious conferences held at East Northfield, Mass., where he was the guest of the School for two weeks. On Sunday morning he gave many interesting sidelights of the conferences and of their educational and inspirational value. He was accompanied by Mrs. Doner and Mr. and Mrs. H. Frank Ervin. The Sunday School is now making preparations for the observance of Rally Day on Oct. 4, after which will occur a full program of activities for the fall and winter.

The Nockamixon-Tinicum Charge, Riegelsville, Pa., granted the pastor, Rev. John W. Gilds, the month of August for vacation, but as the pastor was spending his vacation at home he decided to preach three Sundays of the month in the charge. On Aug. 9, the Church at Lower Tinicum gave Rev. Mr. Gilds a complete surprise by filling the Church with worshipers and presenting him with many beautiful and valuable gifts in honor of his birthday which fell on this date. Mr. Gilds has served this congregation for over 23 years. The chancel was filled with beautiful flowers and fruit, while the altar table was filled with many packages with birthday gifts, including a well filled purse. The pastor announced his age by quoting Psalm 90: first part of 10th verse.

The program for the 57th annual meeting of the German Synod of the East, at Livingston Ave. Church, New Brunswick, N. J., is as follows: Sept. 15, at 8 P. M., Devotion service conducted by Rev. R. O. Csatlós and sermon by the president, Rev. M. J. H. Walenta; Sept. 16, at 9.15 A. M., Synodical Communion service conducted by Rev. Victor E. Walenta, sermon by Rev. William Toennes, Prim., and Rev. Max C. Rost, Sec.; Sept. 16, at 8 P. M., Church Night, Rev. Carl H. Gramm, D.D., presiding. Devotional service, Rev. M. H. Qual, Christian Education address, Rev. O. B. Moor, Ministerial Relief address, Rev. Wm. H. Bollman; Sept. 17, at 9.15 A. M., Devotional service, Rev. G. A. Haack, Prim., Rev. Herman E. Schnatz, Sec.; Sept. 17, at 5.30 P. M., Mission House banquet. Anyone having business with the Synod and desiring entertainment will please notify Carl H. Gramm, D.D., 225 Suydam St., New Brunswick, N. J., two weeks before the meeting of Synod.

A Memorial Tribute was adopted at a special meeting of the Consistory of St. Paul's Church, Lancaster, Pa., Rev. T. A. Alspach, D.D., pastor, on Aug. 16, to Mrs. Kathryn Hess Rutt, who was an esteemed sister and co-worker in Christian service. Mrs. Rutt was a beloved wife and a devoted mother. Her greatest service was rendered as superintendent of the Children's Division in the S. S. for a period of 14 years. In this capacity she was early recognized as a leader of unusual ability, and during subsequent years, she endeared herself to scores of children and their parents. The splendid results of her untiring efforts were manifest in the most excellent programs rendered on special occasions by the department. She was active in the local and Classical missionary societies and her splendid and far-reaching contribution through the Welfare Service cannot be adequately estimated. Many mourn the loss of this beloved woman.

Rev. L. Harrison Ludwig, pastor of Grace Church, Sioux City, Iowa, was very pleasantly surprised on Aug. 19 by having Rev. Frank Wetzel, of Akron, O., the man who organized this congregation, visit with him. Rev. Mr. Wetzel organized Grace Church with 7 charter members on Feb. 1, 1888. Two of these persons are still members of the Church. It was Rev. Mr. Wetzel's privilege to visit with one of them, Mr. W. A. Kifer, while in the city. The other one, Mrs. Nelson May, is temporarily residing at Akron, O. The principal social event of the summer in Grace Church was the marriage of the S. S. superintendent, Miss Margaret Markl, to one

of the deacons, Mr. John Erickson, which took place on Wednesday morning, Aug. 12. Rev. Mr. Ludwig spent July 18-28 at the Sioux City Y. M. C. A. Boys' Camp on Crystal Lake, as camp director. At the same time William Jassmann, of our Belden Church, was the camp chaplain, and also a cabin leader. This happened to be the largest camp period of the summer for this camp. The Church and S. S. attendance have both been above the average for this time of the year. The Church is looking forward to the fall and winter with great anticipation for progressive activity.

The Consistory of St. Mark's Church, Easton, Pa., accepted with deep regret the resignation of their beloved pastor, Dr. Allan S. Meck, who has accepted the call extended to him by Trinity First Church, York, Pa. The resignation becomes effective Sept. 30 and on Sept. 27, Dr. Meck will celebrate his 60th Communion service at St. Mark's. He came to Easton Nov. 8, 1916, and during his remarkable pastorate he baptized 519, married 370 couples, officiated at 602 funerals and received 978 new members. This flourishing congregation of 1,000 has now in its fellowship only 300 who were members of St. Mark's when Dr. Meck came to Easton. Besides regular payments of the Apportionment, the congregation has contributed generously to the institutions of the Church, the Forward Movement, Near East Relief and other good causes, while thousands of dollars were spent on material improvement. Dr. Meck is president of the Eastern Synod, chairman of the Synod's Missionary and Stewardship Committee, vice-president of the Board of Trustees of Phoebe Old Folks' Home, and the Eastern representative of the Protestant Church in the Rotary Club. He has served as president of the local Ministerial Association, the Easton Federal Council, and has been an active worker in the Y. M. C. A., delivering 140 addresses before the Booster Club of the "Y." He has long been regarded as one of Easton's most useful citizens. After Oct. 1, Dr. Meck and family will occupy the parsonage at 119 S. Duke St., York, Pa. Mrs. Samuel H. Stein, widow of the deceased pastor of Trinity First Church, has moved with her children to Lafayette St., York, Pa.

In Bethany, Cuyahoga Falls, Ohio, Rev. J. Theodore Bucher, pastor, the month of June will never be forgotten in the Bucher home; it was so eventful with joy and sorrow. On the first Sunday in June the 30th anniversary of the ordination of the Rev. J. Theodore Bucher as a minister was celebrated with an appropriate service. The pastoral prayer for this occasion was made by the Rev. D. W. Ebbert, D.D., of Barberton, O., a warm personal friend of the pastor. The sermon on the theme, "A Minister of Christ the Past Thirty Years," on the text, "What Think Ye of Christ?", was preached by the Rev. J. D. Buhner, Ph.D., of Washington, D. C., Dr. Buhner was the pastor of Mr. Bucher while a student in Heidelberg College. Mrs. Bucher, as usual, made the organ speak for this occasion with happy feeling and spirit. At noon a congregational fellowship dinner was served with the Consistory and the W. M. S. in charge. Rev. Mr. Bucher is a graduate of Heidelberg College, Class of 1898, and Heidelberg Theological Seminary, Class of 1901. He was examined and licensed on May 9, 1901, by the East Ohio Classis at Alliance, O. He was ordained in St. Paul's Church, Osnaburg, now East Canton, O., on May 21, 1901. He has held the following pastorates: St. Paul's Church, East Canton, O., 1901-1906, as the regular pastor. Again as the supply pastor, 1910-1922. Grace Reformed Church, Canton, O., 1906-1924. The Bethany Reformed Church, Cuyahoga Falls, O., 1924, to the present time. The next event was the completion with a prize of \$75 for the attainment of high scholarship, by the second son of Rev. and Mrs. Bucher, Vincent W. Bucher, in the Oberlin School of Theology, of his second year in the course of three years. The next event was a fine

observance of Children's Day on June 14, with the Church School and the Church uniting for this enjoyable occasion. But after all these happy events, the pastor's home was suddenly bereaved by the departure from this life of Mrs. Bucher on June 29, whose life as a devoted wife and mother is now a challenging memory.

A farewell service was held in the Church School of Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, on Aug. 16, for one of her young men, Mr. Louis S. Morse, Jr., who sailed Aug. 21 for Robert College, Constantinople. Mr. Morse was selected by the Y. M. C. A. of his alma mater, the Massachusetts Institute of Technology, from which he was graduated last June, to represent the Institute for a year as instructor and "Y" worker in Robert College. In recognition of this honor a beautifully inscribed genuine leather teacher's Bible was presented to him in behalf of the school by Rev. Mr. Raubenhold, who returned from his vacation for the service.

WANTED: An energetic, refined woman about thirty-five years of age to act as Matron in a Boys' School in the country. Must have executive ability and be able to handle help. Apply stating experience and also submitting photograph if possible and credentials to M. P., "Messenger" Office, 915 Schaff Building, Philadelphia, Pa.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Greater activity than usual has marked the preparations for the Anniversary. So much material had to be moved and so many changes made on account of the building program, yet all was in readiness when the time came.

At the last minute it was decided to lay the cornerstone of the Ira S. Reed Cottage (for babies). The cornerstone laying ceremony will be in the hands of the Board of Managers with Dr. Creitz, President of the Board, presiding.

The farm house at the tunnel entrance to the grounds was given a new coat of paint, which helps to give a friendly greeting to all who come.

PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The work of erecting the stone walls of the new building was started four days ago. Two dozen stone masons are at work and already the walls have been brought to the ground level surrounding the building and now the Blue Mountain stone is being used for facings. The light grey

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Incorporated under Insurance Laws of Indiana. (Full legal reserve maintained.) We issue a Single, Double, or Triple Accident and Health Policy. Sickness Benefits, \$5.00 to \$31.50 per week. Accident Benefits, \$5.25 to \$41.25 per week. Burial Benefits, \$100 to \$500. Life Insurance, Term; Straight Life; 20 Pay Life; 20 Year Endowment; Endowment at 65; Endowment at 70, \$500 to \$5,000. Accident Insurance, \$200 to \$7,500. The Membership fee is \$3.00 Single Policy, \$5.00 Double, \$7.00 Triple, with or without Burial Insurance, pay cost to Jan. 1, 1932. Terms to Clergymen. For full particulars write us, giving date of birth. Address

CHURCH MEMBERS RELIEF ASSOCIATION

J. K. AKE, Pres.

827-30 Occidental Bldg., Indianapolis, Indiana

stone tinted with many other colors produces a very pleasing effect.

The walls of the new building will be constructed entirely of stone. They will be 24 inches thick and much of the weight of the several floors will rest upon them.

The huge stones weighing many tons dug up while the excavations were being made are being broken and used for backing in the walls. The masonry work on the subway connecting the old with the new building is advanced as far as that of the new building.

Work is in progress on a driven well to be used in connection with sewerage disposal. At this writing the well is 69 feet deep. It will probably have to be made considerably deeper.

Quite a number of persons from many parts of the Eastern Synod have visited the Home recently and viewed the building operations. We appreciate the interest they are manifesting in the Home and the support they are giving it.

ONE BOOK A WEEK

"WHAT CAN STUDENTS BELIEVE?"

Under this title, the Rev. Elmore McNeill McKee, rector of Trinity Church, Buffalo, who was for some time chaplain of Yale University, has brought together ten of the most outstanding utterances in the college chapel during his period of service (Richard R. Smith). I shall list them in a moment as showing what ten of our most eminent preachers consider the core of the Gospel, for certainly, a man called to preach but once to several hundred young men in one of our great colleges will preach as if he had but one

Even on the Hottest Day in August it is Not Too Soon to Think of the Cards You Will Want to Send at Christmas Time

Here is an opportunity to earn the card remembrances you will mail to friends and loved ones the coming Yuletide.

For each NEW subscription to the MESSENGER, accompanied by the subscription-price of \$2.50, we will send you a box containing 16 beautifully assorted Christmas cards and folders.

You will be more than pleased with the colorful designs. We will be glad to send you sample copies of the MESSENGER to be used in interesting prospective subscribers and aid you in any way that we can to secure these charming Christmas cards.

We shall be glad to hear from you.

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sermon to preach. My criticism of Mr. McKee's title for this really remarkable collection of sermons lies right here: The title should really be "What Students Ought to Believe," for that is, in the nature of things, the content of these sermons. And, after all, it does not matter very much what students can believe. Personally, I would not care very much what the average college student found himself capable of believing. I do not think any man's opinion on belief or religion or anything else of great import is worth much before he has lived long, had much experience of life and love, pain and sorrow, defeat and victory, and reflected deeply upon it. What the average school or college boy thinks about life and its deeper meaning really does not count for much and many are sharing a growing feeling that we are rather overdoing this youth business. It really does not make a particle of difference as to what can students believe. The question is: what is the truth and how can it be so presented to students as to win their allegiance?

This is a very engrossing problem in a Protestant college where most of the students come up quite free from any thorough training in the Christian doctrines. But even here one will not get much help out of this book along the line of presenting the great fundamental doctrines of the faith to students and youth, for with the exception of Dr. Coffin, all of the preachers represented here rather carefully avoid doctrine of any sort and I imagine no two of the ten, all of whom belong to the Modernistic wing of the Church, would agree as to what the Christian doctrine is. As a matter of fact, almost any one of these sermons could have been preached as fittingly by a Jew or a Humanist as by a Christian. (It is exceedingly interesting and significant to compare a recent column of sermons to Catholic students in a great university with these ten. The Catholic sermons all deal with the great fundamentals of the Christian faith.) These sermons deal with aspects of Christian idealism, right adjustments to the social structure, the good life and the lasting satisfactions. They are appeals to the highest in us and earnest pleas for radiant manhood and the life of service.

My readers will be interested in the preachers and their subjects. I list them in order in which they come: "The Desire of Discipline," by Willard L. Sperry; "To God Through Christ," by Henry Sloane Coffin; "Contemporary Youth and the World of Religion and Morals," by James Rowland Angell; "The Obligation to be Intelligent," by Ernest Freemont Tittle; "The Unknown God," by George A. Buttrick; "The Man in His Right Mind," by Charles Reynolds Brown; "Unity Through Religion," by Elmore McNeil McKee; "The Habit of Living on Other People," by Robert Russell Wicks; "The Human Fact Upon Which Religion Rests," by Harry Emerson Fosdick; "The Common Root of Joy and Pain," by Reinhold Niebuhr.

It goes without saying that you are going to find some highly interesting and stimulating reading with such a list of men as the above. If the distinctively Christian appeal is somewhat lacking, the eloquent plea for the life of the spirit in a world where materialism crowds in upon us from all sides could not have been lost upon the students who heard these sermons. All of these sermons must have awakened aspirations for the higher life, must have made the youth ashamed of their baser selves. Many who heard them must have resolved to live the noble, sacrificial life, and to install their highest instincts as the rulers of their lives. What one misses in these sermons is the distinctively Christian Gospel of a grace, a power, that will enable us to escape the dominance of our lower selves, which is so strong in all of us, and so fortify us with spiritual power that we shall be conquerors of our base desires and victors in a world where the evil is very strong and deeply entrenched. As Saint Paul discovered, aspirations

are not enough, consciousness that the pure life is the true life is not enough, resolutions to keep the moral law are not enough, even visions of the world of the spirit in our exalted moments are not enough. Only Christ in us, Christ pouring heavenly grace, divine power, into us, is enough. "Thanks be to God who giveth us the victory through our Lord, Jesus Christ," is Christianity.

Frederick Lynch.

CEDAR CREST COLLEGE OPENS SEPTEMBER 16

With 80 members in the entering class at Cedar Crest College, the institution will



Edith Searle
Pres. of Student Body

begin its 63rd year on Sept. 16 with the "Open Door" ceremony at which Rev. F. H. Moyer of Phoebe Old Folks' Home will pass the Bible, the charter, and the keys of the institution over to President W. F. Curtis as symbols of the spiritual, the legal, and the physical side of the college's life. Rev. Dr. Allan S. Meek, Easton, as one of his last duties as the President of Eastern Synod, will make the opening address before the faculty, trustees, and undergraduates.

Edith Searle will be the president of the student body, which will have complete guidance over the extra-curricular activities at the college. Miss Searle will be the only girl to hold three important honors in two years. She was laurel princess at the Stroudsburg Festival; she was president of the very active Y. W. C. A. at the college last year; and she is now holder of the institution's highest honor. In addition, she was cost accountant of the year book, a member of the Delphi and Opheloë high honor societies, and a leading character in Bernard Shaw's "You Never Can Tell," as well as in Ibsen's "Hedda Gabler," at Cedar Crest College last year.

The "Open Door" ceremony will also be participated in by Ella Tribble, of Brooklyn, who will open the doors at the main portals of the Administration Building to begin the work of the year.

CENTRAL THEOLOGICAL SEMINARY

The Dayton Summer School of Leadership Training under the Board of Christian Education and the Committee of the Ohio Synod on Christian Education was held Aug. 3-15. A fine group of students were in attendance. The number was exactly the same as last year—86—which is regarded as excellent in view of the times. This is the result of splendid field work by Mrs. Anna L. Miller, of Canton, and her helpers. Five of the Classes of the Ohio Synod were represented in the student body. Earnest work was done in class room and study. The recreation periods were not only enjoyable but profitable.

The following were teachers and were deeply appreciated: Mrs. Lilah L. Lau, Swanton, Ohio, Rev. Walter B. Leis, Hamilton, Ohio, Rev. Frank A. Shults, Columbus, Ohio, Mrs. Margaret L. String, Zelenople, Pa., Dr. Herbert H. Wernecke, Dayton, Ohio, Mrs. Lois W. Woods, Greenville, Ill., Rev. J. Eugene Youngen, Wooster, Ohio.

On the final evening of the school, seven were graduated. They were Rev. James O. Gilbert, Alliance, Mrs. Mary E. Guy, Orrville, Miss Lucile Hartman, Dayton, Miss Lois B. Heinlen, Columbus, Miss

Edith P. Reece, Hamilton, Miss Louise H. Russell, Hamilton, Miss Hazel Seemann, Canton.

Addresses were made during the School period by Dr. F. William Leich, Dr. Charles E. Miller and Rev. Millard J. Flenner.

Dr. Bela Vasady, President of the Theological Faculty at Sarospatak, Hungary, spent Monday and Tuesday, Aug. 10 and 11, at the Seminary and the Dayton Hungarian Reformed Church. On Monday evening he was the guest of honor at a dinner given by Dr. and Mrs. Leich, members of the Faculty being present. On Tuesday noon Dr. Vasady was the guest of the Summer School and made a fitting address at the close of the dinner. Dr. Vasady was graduated from Central Theological Seminary, cum laude, in the Class of 1924. After a year of graduate study at Princeton Theological Seminary he returned to Hungary and was soon engaged in teaching theology. Last year he was made the President of the Theological Faculty at Sarospatak. His writings on Philosophy and Psychology are attracting attention in the theological circles of Europe. He is one of seven in Hungary who were graduated from Central Theological Seminary of whom four are teachers and one the Secretary of the Young People's Work of the Reformed Church of Hungary. The Theological Seminary over which he presides celebrated its four hundredth anniversary last October.

—H. J. C.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

ANNUAL SYNODICAL MEETINGS

Pittsburgh: The 45th annual meeting of the W. M. S. of Pittsburgh Synod will take place Oct. 1 and 2, in Grace Church, Bayard and Dithridge Sts., Pittsburgh, the Rev. Dr. Karl A. Stein, minister. Mrs.

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H. M. Hauer, 1960 Beechwood Blvd., president of the hostess society, will look after assignment of delegates who desire overnight entertainment. Mrs. D. M. Kinzer will direct the devotional periods; Mrs. D. J. Snyder, president Westmoreland Classical Society, will preside at the first annual alumni banquet of the Reading Circle, scheduled for Thursday evening. Miss Nell Smith, Synodical Secretary of G. M. G. work, will preside at a banquet of the Guild members Friday evening. Mrs. William G. Seiple will bring the Friday evening message as well as being foreign mission guest representative present for the sessions. Mrs. M. G. Schucker, president, promises a very worth while annual meeting.

Mrs. Maud B. Trescher.

Potomac: The 17th annual convention of the W. M. S., Synod of the Potomac, will be convened Sept. 29 to Oct. 1 in First Church, Washington, D. C., Dr. J. D. Buhner, pastor. Requests for entertainment should be addressed to Mrs. Thomas E. Jarrell, 1420 Ingraham St., N. W., Washington, D. C.

Pauline Holer.

Eastern: The 44th annual meeting of the W. M. S. of Eastern Synod will be convened in First Church, Sunbury, Pa., Sept. 29, 30 and Oct. 1. For entertainment write to Miss Rebecca Messimer, 303 Catawissa Ave., Sunbury, Pa.

Firmly Rooted. An interested spectator gives the following account of a special occasion in connection with the Mission House Conference. "The Northwest Synodical W. M. S. held its annual institute Wednesday afternoon, Aug. 12 at Mission House. The total attendance was 236.

"Miss Carrie M. Kerschner spoke on 'These Are the Things Which Ye Shall Do,' and Mrs. Calvin Staudt gave an account of her work among girls in Baghdad. The offering was \$43.36. After deducting the maintenance gift for the Institutes, the balance was presented to Mrs. Staudt for her work. While holding the Institute in connection with the Missionary Conference may not be an ideal arrangement, nevertheless it brings the work of the Woman's Missionary Society to the attention of people who know nothing of what is being accomplished through the organization, and demonstrates that it is becoming a growing factor in the life of Northwest Synod. The very fact that so many women and girls meet on this afternoon, makes an impression. We could not help compare the depth of interest on this occasion to that of the first missionary conference, at which time Milwaukee Classical Society with representatives from two local societies, was organized."

"The Challenge of Change." The following brief resume of impressions received at the Conference of Missions, Chambersburg, in the group led by Mrs. W. H. Farmer, comes from Mrs. E. J. Wasley, Shenandoah, Pa.: "Average study groups in the Churches should be prepared for the intellectual challenge set forth in 'The Challenge of Change' by John Milton Moore. If home missions is to rise to the level of Christian statesmanship required by new conditions in American life, a good deal of hard, patient thinking is needed today. This book is a challenge to individual readers and study groups. It calls for thoughtful, sacrificial devotion in the cause of Christianizing America. In this undertaking each one must take part. 'Every American community is home mission ground today.' Ruts are dangerous, as the law of life is change. Every local congregation is a missionary agency and every Church member is a missionary. Home Missions is the whole Church in action. If we can accomplish with any degree of accuracy, the merging of the larger home missions, and lay aside the distinction between home missions as carried on by mission boards and local congregations, we will measure up to 'Jesus' idea of the Kingdom of God, in which the claim of personality and service to brotherliness is paramount."

Mrs. J. Emory Renoll, president of the W. M. S., Gettysburg Classis, has sent the following: "Gettysburg Classical Society has suffered a great loss by the death, Aug. 9, of Mrs. S. M. Keagy, Littlestown, Pa., for five years the faithful Classical Secretary of Mission Bands. Mrs. Keagy was president of the Woman's Missionary Society and leader of the Mission Band of Redeemer's Church. The high esteem in which Mrs. Keagy was held was shown by the many friends who called to pay their last respects. At the funeral, representing the Classical Society, were the president, and first vice-president, Mrs. H. H. Hartman."

To the W. M. S. of Potomac Synod:

The 17th annual meeting of the W. M. S. of Potomac Synod, of the Reformed Church in the U. S., will be held in the First Reformed Church, Washington, D. C., 13th and Monroe Sts., N.W., Sept. 29-Oct. 1, 1931. The membership of the Potomac Synodical Society consists of the Executive Committee, wives of ministers within the bounds of Potomac Synod, two delegates from each Classical Society (one of whom shall be the Classical President), one delegate from each local W. M. S., the Life Members of the W. M. S. G. S. within the bounds of the Synod of Potomac and one delegate from each Classical G. M. G.

Each local G. M. G. with ten or more members is entitled to one delegate and each Mission Band can send one delegate. All delegates to this convention will be entertained on the Harvard Plan, which means lodging and breakfast free.

All who expect to attend this convention are requested to send their names to Mrs. Thomas E. Jarrell, 1420 Ingraham St., N.W., Washington, D. C., as early as possible, and not later than Sept. 15. All delegates' credentials should be sent at once to Mrs. I. A. Raubenhold, 223 N. Hartley St., York, Pa.

The Executive Committee will meet at the Church Sept. 29th, at 3 P. M. The elective officers and the departmental secretaries of the Synodical Society and the presidents of the various Classical Societies constitute this committee.

Mrs. L. A. Peeler,

President of the Potomac Synodical Society.

GRANDMA HARTMAN'S BIRTHDAY PARTY

On Wednesday, June 24, fifty-three of the seventy-one descendants and descendants-in-laws of Mrs. Elizabeth Hartman gathered at the home of her eldest son, Rev. J. Stewart Hartman of Cavetown,

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Md., to do her honor and to bask in the warmth and radiance of her beautiful personality. On the previous Thursday, June 18th, this remarkable "mother in Israel" whom every one, who comes to know her, fondly calls "Grandma", entered the ninetyeth year of her earthly pilgrimage. For a number of years she has made her home with another son, Dr. G. Willis Hartman, at the Keystone Hospital in Harrisburg, where her happy disposition and loving thoughtfulness have cheered the stay of many a patient. Her interest in St. John's Reformed Church, of which, though the oldest member in years, she is among the youngest members in spirit, and in the Reformed denomination with those affairs she keeps in constant touch through the pages of the "Messenger", remains keen and most intelligent.

On the eve of the day of the party at Cavetown she accompanied her son Willis and his daughter, Dr. Elizabeth Hartman, to the Annual Outing of the Harrisburg Reformed Laymen at Frey's Grove near Carlisle where a toast was drunk to her as guest of honor. On the beautiful June day following Grandma was physically very well and mentally alert and her five children were all with her. Yielding to the influence of her example and training they are all active and fruitful in the life of our Church: Rev. J. Stewart Hartman, whom she guided into the ministry, is pastor of the Cavetown Charge. Rufus A. Hartman has been a deacon and is a successful Sunday School worker in Second Church, Harrisburg. Dr. G. Willis Hartman, for over 30 years an elder of St.



GRANDMA HARTMAN AND HER FIVE CHILDREN

Standing (left to right): Mrs. Geo. Conover, the Rev. J. Stewart Hartman, Rufus A. Hartman, Dr. G. Willis Hartman.

Seated on her lap: Mrs. H. W. Keitel (her baby).

John's Church of the same city, is at present head of the Laymen's Association of Eastern Synod and a trustee of the Theological Seminary and of Phoebe Home. Mrs. George Conover and Mrs. Harry Keitel are active workers in Redeemer's Church, Littlestown, and St. John's Church, Harrisburg, respectively. Mrs. Keitel is this year's President of the W. M. S. of Lancaster Classis. The two sons-

in-law are elders in the two congregations just named. Two grandsons, Rev. George N. Hartman of the Cincinnati Y. M. C. A., and Rev. Ralph E. Hartman of Grace Church, Frederick, and one grandson-in-law, Rev. Jacob Rudisill, of Bethel Lutheran Church, Philadelphia, together with many others who in their various callings are rendering devoted Christian service, are additional fruits of that deep

love for the Church which ever characterized Mother Hartman and her husband, George W. Hartman, who was, for many years prior to his death in 1897, an elder of Redeemer's Church, Littlestown.

"Blood will tell," and Proverbs 22:6 seems to be well illustrated in the life and family of Grandma Hartman. May that life be prolonged among us and may her tribe increase!
D. D.

HOME AND YOUNG FOLKS

"Is McPherson in?"

"Aye, but he's very busy; he's sharpening the gramophone needle for the party tonight."—*Tid-Bits.*

The Family Altar

The Rev. William H. Lahr

HELP FOR THE WEEK OF AUG. 31-
SEPT. 6

Thought for the week: Turning to the Gentiles. Acts 13:42-52.

Memory Hymn: "Rescue the Perishing."

Monday—The Savior of Israel
Acts 13:13-24

"Jesus is our Savior." This was Paul's first message to the world after his conversion. Whatever else we may believe or think, Jesus is our Savior. And indeed we have no other message to the world than this: Whoever is not saved by Jesus Christ is lost here and hereafter. We look to Jesus to save our souls eternally, but He must save us now and here and keep us saved. If it is true that we are in a worse plight at the present time than we have ever been or at least have been for a long time, we have one glorious hope and our remedy lies in the return to Jesus' Philosophy of life.

Prayer: Jesus, we thank Thee that Thou hast saved us. Save our brethren, save the entire human family in Thine own way and time, and keep all Thy children safe in Thine own arms. Amen.

Tuesday—Good Tidings
Acts 13:25-39

The Apostle Paul was given an opportunity to speak to the people of Antioch. Paul would not allow such an opportunity to pass by unused. He immediately led them to Jesus the Savior, Whom the Jews had crucified. But he never failed to emphasize that this crucified Jesus became the Risen Lord. Resurrection is our blessed hope, but it is also our "firm foundation" on which all true life is built up. With the Resurrection of Jesus, and the assurance of our resurrection, all other truths stand or fall. If we are assured of Resurrection then we can not doubt any of the "lesser" works of God. If the Resurrection is not a fact, then why believe anything else. If we are here and now raised up indeed to newness of life, then the future resurrection will take care of itself.

Prayer: Father, God, we thank Thee that Thou hast raised Thy Son Jesus from the dead and made Him the first fruits of them that slept. Make us fruits and fruit-bearers of the abundant life. Amen.

Wednesday—Turning to the Gentiles
Acts 13:40-52

When Paul and Barnabas had preached Christ crucified, Christ risen, and Christ ruling and blessing His children, many Jews and Gentiles believed and were hap-

py. Some of the leading Jews were filled with envy and opposed the Apostles and Christ. They caused others to doubt and lose their happiness. Paul rebuked them, left them and went to the Gentiles who were glad and glorified God. History is repeating itself today. Many people in Christian lands, with the finest of opportunities, are envious because someone else is successful; they oppose the work of the Kingdom, and find fault with the Church because she sends messengers to the Gentiles. And the Gentiles rejoice, and glorify God. Great and wonderful is the mercy and goodness of God, but it must not be trifled with.

Prayer: Father, we thank Thee for sending Thy Son to save us. Help us to appreciate Thy goodness more and more, and forbid that any should be envious and oppose Thy work of grace. Help us to strengthen our brethren, and thus make Thy Church a strong fortress of our God. Amen.

Thursday—The Universal Call
Isa. 55:1-7

In the realm of goodness and holiness the Jews always had "first chance." But like many Christians (so-called) today, they thought that meant that others should have no chance whatever. This is a great mistake. God wills that all men shall be helped. The call to salvation goes out to everyone that is athirst. We are called to "pass on" the blessings and joys of our religion to the uttermost parts of the world. Many are too selfish or too indolent to do this. If giving to others means having less ourselves, then we are able to see at least a reason for selfishness; however if, as is the case in spreading the gospel of Christ, we receive more and develop a capacity to contain more by giving, and still we refuse to do His will, then it becomes a case of injuring ourselves.

Prayer: Father, we thank Thee that Thou didst send messengers of salvation to our forefathers and through them to us. We thank Thee that love, truth, salvation and all good, increases as we impart it to others. Help us greatly to enrich ourselves, by abundantly giving of Thy gifts to those yet in darkness and ignorance of Thy saving grace. Amen.

Friday—The Gospel of Liberty
Luke 4:14-22

God has made man free, and desires that he remain free. Man naturally chafes under any form of restriction and often decries the most sacred law and order as slavery. Sometimes God places irksome restrictions on His children, in order that they may learn a higher order of freedom. "Stone walls do not a prison make." The first desire of Jesus regarding our liberty is that we be delivered from the power of sin, and He is here to "make us free indeed." But it can not be denied that the world is very keenly feeling the galling yoke of unjust rule under the control of money power. Christianity does not require that men shall meekly bear all

injustice, without complaint. On the contrary it requires us to teach the generation in which we live, a better sense of righteousness. If we are enslaved to the money king, the best way to free ourselves is to learn the value of things as Jesus has taught us in the beatitudes.

Prayer: Lord, teach us Thy truth which makes us free indeed. Make us truly satisfied with the things we have and happy without the things we do not have. Help us to understand that there is greater wealth, power and freedom in pure hearts and sanctified minds than in coffers and armies and thrones. Amen.

Saturday—Prayer for Unity

A humorist has said: "I can get along with anybody as long as he does what I want him to do." There are many people of whom not even that can be said. Jesus prayed that we all might be one, as He and the Father are one. What is more beautiful than unity? We all love it and we all seek it. But we all expect the "other fellow to come across." We certainly desire most sincerely more unity in Churches, in our homes and in the state. How to get it is the great question. Have we not made some very serious efforts? Indeed we have, but we have often used the wrong means. Tie together the branches of different vines ever so closely, they will never bear the same kind of fruit. The branches must all grow forth from the same vine. Jesus is the vine of True Unity.

Prayer: Triune God, we thank Thee that Thou art true Unity. Help us to fashion our lives, in our homes, in our Churches, and in our States, after Thy perfect oneness. Amen.

Sunday—Reign of the Righteous King
Ps. 72:6-13

Jesus is not trying to build a "kingdom of this world." He does not reign by temporal power and might, but by His Spirit. He is not a ruler who breaks the cheekbone of our despoiler, but He is a King of Life who will raise us up above our petty murmurings and complaints because we may not be as prosperous as others perchance may be. If we permit Him to rule within us He will make us rich without money, strong without power, healthy in the midst of disease, free behind prison bars, and rulers when we are trodden down under the feet of the oppressor. "He shall reign forever and ever," in the spiritual realm. As in nature the corn or wheat must fall into the ground and perish, even so must the kingdoms of this world, some governments, money power, political power, social prestige and sometimes health, go down in order that Jesus may reign in our hearts. To the extent that Jesus so reigns in the lives of men even the kingdoms of this world become the Kingdoms of our Lord.

Prayer:

O Jesus, reign wher'er the sun
Does his successive journey run;
Thy Kingdom stretch from shore to shore,
Till moons shall wax and wane no more.
Amen.

Birthday Greetings

By Alliene S. DeChant

Guess what! Guess what! We're so crowded for space here at Camp Mensch Mill that the auditorium platform has been turned into sleeping quarters for a dozen boys, with an overflow in the stable that has always been your Birthday Lady's classroom. And not another bed can be crowded into the farmhouse and the Lancaster Classis Cottage where the girls live, and there's even a crowded roomful of girls on faculty row on the second floor of the old mill! Some day we'll have real classrooms, instead of stables, cottage porches, and curtained ends of auditoriums, and George Shults, our Recreation Leader, won't always have to take his class into the dining-room, when it rains. And there will be real shelves for our books, instead of cartons and boards and strong right arms! And we won't always be so crowded, for we're bound to have more new cottages like the Tohickon Classis one which twelve boys are initiating this year, and like the Lancaster Classis one which the girls initiated last year. And the new dam has made us a swimming pool worth talking about, with ample room for swimmers and lifesavers, and our three new boats. And the lake, the shore and the sky make ideal settings for our "echo" singings before Taps, and for our Sunday evening Galilean service. And even when we have all the new cottages we need, and other ne-ces-sities, we'll not stop growing, will we? For each new year, more and more youth will want to come and share what we have here, and then go down into their valley to pass on to others, that rich, new sharing.

"What is the best thing to take when one is run down?" asks a newspaper correspondent.

"The number of the car."

Little Girl: "Oh, I expect you have come for the rent, and mother has forgotten to leave it."

Landlord: "How do you know?"

Little Girl: "Mother told me before she went out, in case you called."

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

DEAN FARRAR AND THE CHILDREN

Texts, Matthew 18:5, "And whoso shall receive one such little child in my name receiveth me." Mark 10:21, "And Jesus looking upon him loved him."

Dean Frederic W. Farrar, about whom I told you a few weeks ago, was a great lover of children and of youth. One of his friends, Sir Edwin Arnold, who began life as a schoolmaster after his graduation from Oxford and went to India as principal of the government Sanskrit College at Poona, and who is known as the author of "The Light of Asia" and other poetical works, wrote about Dean Farrar after his death, from which I quote the following paragraph: "But next to books, even in those days, and more than books in the days which came afterwards, little children held his heart by the strings. For them he always evinced a tenderness and interest which were almost feminine; and it was quite natural, therefore, that after his brilliant career at Cambridge, he should have given himself to the life of a schoolmaster. Anybody may see in his novel of school life, entitled 'Eric', how high his estimate was of what a good teacher ought

to be, and how great and absorbing, but also how serious, a duty, he thought it to superintend the education of youth. I sent a son of my own to his care when he was appointed headmaster of Marlborough, for the simple reason that I regarded him as the best of all schoolmasters. All the clever boys grew deeply attached to the patient, earnest, and richly endowed man, whose smile was so sweet when an act of boyish virtue or a brilliant piece of class-work pleased him, and who was so gentle in his displeasure, and so just, even in his anger."

Upon his graduation from Cambridge in 1854, Farrar became assistant master of Marlborough College, a school for boys with a capacity for six hundred students. One of his pupils, Henry Bell, who afterwards became Canon Bell, writes about him as follows: "I quite remember how his treatment of us was a revelation. His whole manner, his kind way of speaking to us, was something we had never been accustomed to: he completely won our hearts, and there was nothing we would not have done for him."

Another pupil, whose name is not given, speaks about the assistant master who "came to Marlborough like an apparition—a flame of fire—kindling enthusiasm for all that was noble and chivalrous. No one ever was so young as he was in those days, and I suppose he was twenty-three or twenty-four; but the marvel was, how he knew such a lot and associated himself with us little fellows, as if we could minister to his happiness. I learnt much from him which has made my life a happy one."

The next year, in 1855, he was appointed by Dr. Vaughan an assistant master at Harrow, where he remained for fifteen years. Here he wrote some of his earlier books, among which are his books of schoolboy fiction, "Eric" and "Julian Home."

In 1871 Farrar was appointed Headmaster of Marlborough. His son writes: "It was a great delight to return to Marlborough, his first love, and the years spent here were in some respects the happiest and most unclouded of his life."

A great many persons speak highly of Dr. Farrar's sermons, especially those he preached to the boys at Marlborough and Harrow. His influence was due largely to the fact that he had the spirit of the Master as set forth in our second text. He looked upon young men and loved them. The Rev. Dr. James, Headmaster of Rugby, and a former colleague of Farrar's, writes, "But the channel through which Farrar's influence principally found its way into the school was, unquestionably, the Chapel pulpit. His sermons were an unfailing source of delight, interesting the dullest, kindling the ablest, going to the very core of boy life, moral and spiritual. * * * * * The sermons were written always in most pictorial English; they were replete with illustrations from poetry, history, biography, which he poured forth 'like wealthy men who care not how they give,' vigorous, pathetic, denunciatory, persuasive by turns, but always splendidly eloquent. The veriest dullard could not but attend, for though parts of them were only for the ablest of his congregation, there was always ample food for the youngest. Take them all in all, I have heard no such sermons to boys as Farrar's."

In 1876 Farrar became Canon of Westminster and Rector of St. Margaret's. That he regretted to leave his school work is seen in a letter to a friend, in which he says: "We exchange the sweetness and freshness of God's country—the air full of roses and jasmine scent, the garden, the river, the downs, the forest, the West Woods—for the choking atmosphere and dusty purlieus of Westminster. I change the inexplicable dearness of a good, bright, and most flourishing English school for the dull, close-fisted suspicions, envies, hatred, malice, and all uncharitableness of grown traders in the 'big, brutal, brick-bombarded Babylon.'"

At about the same time Dr. C. T. Vaughan wrote to him: "You will find a thousand interests arising around you in your new home and work. It is a grand work in itself, though no one knows better than I that the charge and love of the young can never be equalled in pathos and tenderness by any other work or any other oversight which can be given us in this world. Still, it will be always coming back upon you in the form of unexpected gratitudes and imperishable affections, seeking you out in your new position and ever looking to you as their natural rest and home." I quote this paragraph especially because of the stress he places upon the great importance of work for the young.

During his pastorate at Westminster and Canterbury Farrar continued to take a deep interest in the children and young people, because he recognized their importance in the life of the Church. Canon Page Roberts writes: "In the boys of the choir he took the deepest interest, solemnly admitting them to their office, encouraging them with parental caresses, providing places for them when their term of work was over, and each Sunday afternoon teaching them himself in a Bible Class, a class for which the widely read scholar made special preparation. He was never more attractive than when with boys." The day before he died he went to witness the school sports of the boys of King's College, and in the evening he prepared a lesson to teach the boys of the Cathedral choir the next day. But the next day the Master came and took him home.

I will close with a hymn that Farrar wrote to be sung as a Teachers' Hymn:

"Soft is the blush of dawn
In heaven's serene repose,
And bright the dewy lustre gleams
Upon the opening rose;
But clouds may dim the day,
And evening skies may lower,
The dewdrop vanishes away
And cankers kill the flower.

"Sweet as the dawn, and pure
As rose in early dew,
The light of innocence doth shine
In childhood's heaven of blue;
Oh, never may that light
Be quenched in cloudy gloom;
Oh, that no cankerworm may blight
That rose's crimson bloom!

"As lilies by the waves
Thy childhood grew to man,
In loveliness and graciousness
Thine early summers ran;
So may Thy children grow
To be forever Thine,
Till onward to noon's perfect glow
Their golden dawn may shine.

"And oh! to us, dear Lord,
May grace and aid be given
To save Thy little ones for Thee,
And guide their feet to heaven;
To love, as Thou didst love,
Their tender early days,
Till in Thy Paradise above
They join our song of praise."

Jimmy (to the grocer): "Mother wants a peck of potatoes, an' they must have plenty of eyes, 'cause ma says they gotta see us through the week."

Home Education

"The Child's First School is the Family"
—Froebel

"I'M GLAD YOU'RE MY MOTHER"

By Mrs. W. B. Bailey

"Mother, did you see that woman ahead of us down on Boston Avenue jerk her little girl along and tell her to 'shut up'?"

"Yes, I did, Jerry, and I felt sorry for both of them."

"For both of them? Why I just felt sorry for the little girl. I wonder what she was crying about?"

Jerry and his mother were resting on the lawn under their favorite tree after their trip to town. Although only six years old, Jerry was learning to think reflectively.

Both were silent for a while, then the boy continued, "You wouldn't have done that way if something had bothered me until I cried, would you?"

"I hope not, Son, but a mother gets quite nervous and upset sometimes. What do you think I should have done?"

"Well, I believe you would have said, 'What's the trouble, Jerry boy, can't you stop crying and tell me about it?' Then I'd have tried to stop and if I couldn't you would have stood still and talked it out with me. Then everything would have been all right. But I'm too big to cry on the street though . . . I'm sure glad you are my mother and that we can talk together the way we do."

"That is sweet of you, Little Man, and I appreciate it very much. I'm just as glad you are my son as you are that I am your mother."

"I guess we are chums," the boy said as he smiled up at his mother. Then he scampered off to meet his dog.

The mother sat wondering about the woman who had impressed her son so unfavorably. Why had she not tried to discover the source of the trouble and to remedy it instead of being so rude and unkind?

"Why is it," she thought, "that mothers so often forget that children are persons and should be treated with respect? How humiliating to a little girl to be handled so roughly and spoken to so rudely in public!"

"I wonder if the child will ever feel like going to her and talking over her troubles. Will she tell her mother they are chums and she is glad to be her little girl? Why I'd almost have halted traffic, I believe, if necessary to see what caused the child to be unhappy enough to cry like that. Why didn't the woman lead her gently to one side where they could have discussed the matter quietly until unhappiness was erased from the sweet young face? Then this child, too, could have said, 'I'm glad you're my mother'."

"Various investigations and comparisons which have been made between children who have had kindergarten advantages and those who have not indicate the superiority of the kindergarten child with respect to initiative, poise, confidence and perhaps in that general type of education which comes from varied experiences. All of these are quite worth while in the field of education." —Freeman Daughters, Professor of Education, The University of Montana, Missoula.

If your child has not the opportunity for early training in the kindergarten, the National Kindergarten Association, 8 West Fortieth Street, New York, will tell you how to work to obtain a class in your public school.

After much excitement the Smiths had at last managed to catch the train.

Now, when they could sit quietly for awhile, they began to wonder if they had left anything behind.

Mrs. Smith gave a shriek.

"Oh, Harry," she gasped, "I forgot to turn off the electron iron!"

"Don't worry, darling," he replied, "nothing will burn; I forgot to turn off the shower bath."

HE OBEYED THE RULES

Reily: "Pat was drowned yesterday."

Fitzpatrick: "Couldn't he swim?"

Reily: "Yes, but he was a union man. He swam for eight hours and then quit."

H. J.

A Letter From China To Our Girls and Boys

Dear Boys and Girls

of the Reformed Church Sunday Schools:

Before leaving China I wish to send one more letter to the boys and girls of the homeland. Recently I have been tramping over some very mountainous country. In the more than one hundred and fifty miles that I have walked this last month I have seen hundreds of boys and girls. Therefore in this letter I want to write to you about the country boys and girls of this part of China.

Many of the country babies in this section spend a large part of their first year tied on the backs of their mothers. Many of the mothers must go to the fields to work, so baby is tied on mother's back and exposed all day to the sun in sum-

WHO SUFFER MOST?

I oftentimes sit and wonder
As men go staggering by—
Men with lovely families,
The same as you and I.
No doubt their families suffer
From hunger or from shame;
'Tis queer all men debauched
Prize not an honored name.
Their talk smacks of the foulest—
Not men as they should be;
It seems they're strangely happy
When lost in ribaldry.

I lose myself in reverie
As weak men wabble by;
I hear good wives and mothers
Their faithless ones decry.
I bow my head betimes in shame
To know men are so weak;
Why are strong men constrained
To thus come forth and speak?
Why will men degrade themselves
And others pull down too,
When on the heels of righteousness
True glory doth ensue?

The drunken sot doth little know
How ugly he can look;
When sober he can see his filth
And empty pocketbook.
Why will men participate
In evils that are vile?
And thus be robbed of reason
And a character worthwhile.
It makes my heart just sadden—
It puts my soul on fire,
To know that men of noble birth
Will wallow in the mire.

Harry Troupe Brewer.

Hagerstown, Maryland.

the younger children on her back, often tottering under the load. Among the poorer, and they are many, six-year-old children are seen carrying loads in large baskets on their backs. They must drive or ride the cows out to the hillside for pasture then cut grass to be carried home for the cow to eat at night. Watching the cows usually gives them some opportunity to play, so most of them like to herd the cows. There are no fences anywhere, so the cattle must be kept away from the growing crops.

Very few boys have the privilege of regularly going to school. Some can go for a couple months each year when the farmers are not so busy, but as soon as spring work opens in March the boys must tend the cows or work in the fields. The girls in the country who go to school are so few that the ignorant women laugh at them. They say that it is foolish for a person to think that a girl can learn anything. In most villages we have been unable to find one woman who could read even a little. The old idea still prevails that a girl is supposed to be sort of a slave in the house. Many of the girls are married at 14 to 16 years of age and then become practically slaves in the mother-in-law's home.

Yet with all this, which seems to be drudgery and mere struggle for existence, the Chinese boys and girls show a remarkable faculty for making the best of their circumstances. In general they are a happy lot and can see fun in things which a western boy or girl would make a long face over. They have very few games to be played and very few colored pictures, especially those which show any beauty. In most places their homes are just houses or shacks in which they get food and have a hard board bed on which to sleep in the midst of lice, bedbugs, fleas, and other vermin. They have no Sunday, so every day is the same. Occasionally there is a wedding at some relative's house or a trip to the city when the best clothes are put on and the children proudly try to walk like grown folks.

Some of you might think I have overdrawn the picture, but for those who have not witnessed life in the rural districts of the Orient it is impossible to understand real conditions. Jesus loved the country boys and girls and I am sure He loves the boys and girls of China. Do you? These boys and girls could be bright and happy children just like you if they had the chance. It is in the lands where Jesus is known and loved that boys and girls have happy homes and joyful childhood. What can you do for the boys and girls in this part of China? I'll tell you something everyone can do. Remember to pray for them every day. Pray that they and their parents may come to know Jesus as their Saviour. Perhaps some of you can make special gifts to help send the Gospel to this land. Perhaps God wants some of you to bring the Gospel to these people when you are grown and ready to serve your Master in your life work.

Just last week I visited in a country home which was different in many ways from the homes which I have described. Why different? For almost six years Mr. Wang has been a Christian, and while his wife is not a Church member she no longer worships idols but believes in the true God. Come along and we will go out to visit in Mr. Wang's home. He has just built a new house, but don't expect to see a house of bricks or a two-storied frame house like our American homes. Perhaps when you see the house you will think it is a long tobacco shed. On the front it has weatherboarding running up and down, while on the back and at the two ends for siding they used plaited bamboo daubed with mud. There are no inside walls of plastering or such. Though we find the cow and horse at one end under the same roof which shelters the family, the house is kept swept and presents a clean appearance. The inside flooring is of the same construction as the front yard—mother earth. But you want to see

mer and the chilly winds in winter. Only the most sturdy of the country infants live to see their third year. So naturally the city people when they see the country children who are large enough to come to the city say that they are stronger than the town children. Sanitation is unknown, so the children must survive in the same filth as do the domestic animals of the house or their existence is cut short. Here and there we see a home of wealth in the country where the children are free from the cares imposed upon the poor. But such homes are very few and in them you will likely find several slave girls whose lives are anything but filled with joy. We shall tell you a little about the lives of the masses.

From five years of age up the children are often left to guard the house while both parents are out in the fields or up on the hillside at work. The fields are frequently at quite a distance from the house. The seven-year-old girl may have to care for a couple smaller children left with her at the house. She must carry

the children—four in number. Here is Gwang Deh, who is now in his 12th year. He has attended country school several winters and reads simple characters. But he is not in school at present because he must stay at home to herd the cow and the horse. The 10-year-old daughter has no real name because she has never been to school, so goes by sort of a nickname. La Ban, just past 7, goes to school daily, one and a half miles from home. This is his first year at school. Number 3 (since girls don't count when they figure the number of children in a family) is a bright little boy of 3 summers. He doesn't suck his finger, but his mother still nurses him several times each day. They are a happy family and the acres belonging to the father makes it possible to provide for all, so that while there is lots of hard work the children do not have the drudgery and misery of many of those of the poorer families. The parents have learned to truly love their children. They have learned to sing Christian hymns and choruses.

I hope it may soon be my privilege to meet some of the boys and girls to whom

I have been writing. How many will remember to pray for the country boys and girls of China?

With very best wishes,
Your friend in Western Hunan,
Ward Hartman

Puzzle Box

ANSWERS TO—MAKE 10 OUT OF THESE 20. No. 12

- | | |
|---------------|-------------|
| 1. Heart-ache | 6. Fearless |
| 2. Gentleman | 7. Millions |
| 3. Hardship | 8. Homespun |
| 4. Forward | 9. Lifelike |
| 5. Foretaste | 10. Humbug |

HIDDEN WORD PUZZLE IN RHYME No. 22

My first is in garden but not in yard,
My second's in roses but not in chard.
My third is in lilacs but not in stocks,

My fourth is in daisy but not in phlox.
My fifth is in aster as well as lupine,
My sixth is in zinnia as well as grape vine.
My seventh's in iris but not in sweet peas,
My eighth is in fox-glove but not in big trees.
My ninth is in dahlias that nod to the breeze.
My whole is a graceful way-side flower,
very abundant during the Fall season.

A. M. S.

Dwight L. Moody had a friend in Scotland who was trying to build a Church and was somewhat discouraged.

"I'll help you," said Moody. "Come, let's go to Mrs. So-and-So. How much shall we ask her for?"

"Oh, she might give us fifty pounds," was the discontented answer.

Moody made no comment; but when they reached the house, he pushed forward and said: "Madam, we have come to you to ask you to give us two thousand pounds for our new Church."

"Oh, Mr. Moody, I could not possibly give more than a thousand."—Ex.

A Letter to the Editor

Bro. Editor:

The item sent you by "A" in reference to the Pork and Veal Dinner served by the Willing Workers of ——— Reformed Church over the Sunday noon hour for the benefit of the Church, is my lead to think you might be interested in the following news item:

"Final plans for a carnival to be held on the ——— Reformed Church lawn, Thursday and Friday evenings at 7.30 P. M., were discussed at a meeting of the Zwingli Leaders at the home of ——— on Friday evening.

"The main attractions planned are: A Fun House, a Fashion Revue, of the past, present and future, a one act play, a Pair of Lunatics, the characters being ——— and ———, Ike and Mike, rivals of Amos and Andy.

"The proceeds from the Carnival will be given to the consistory for the benefit of the ——— Reformed Church."

I have no appropriate text to suggest. But this is supposed to be the year of our Lord, 1931.

(Signed) "B".

THE ANNUAL SUMMARY OF THE GERMAN SYNOD OF THE EAST FOR THE CALENDAR YEAR 1931

Rev. J. Rauch Stein, D.D., Stated Clerk of the General Synod

The Seventh Synod to supply all data for summarizing its statistics for 1931 was the German Synod of the East. Its reports were received as follows: New York, Mar. 28; German Philadelphia, May 27; West New York, June 1; Heidelberg, July 8. New York Classis was the 31st and Heidelberg the 59th to send in the Statistics. Because of the care taken by the several Stated Clerks in compiling the Classical Summaries, all of these reports are 100 per cent mathematically accurate in their records of Communicant Membership and Total Benevolences.

The TOTAL PRESENT MEMBERSHIP is 14,815. This is a decrease of 122 members as compared with the membership reported for December 31, 1929. New York Classis had an increase of 8 and Heidelberg of 42 members. The decreases occurred in German Philadelphia Classis, 1; in West New York Classis, 171.

There were 549 CONFIRMATIONS; but these increases were offset by 683 ERASURE OF NAMES. The smallest number of erasures was 32 in Heidelberg Classis; German Philadelphia erased 162; West

New York, 227, and New York Classis, 262.

The amount apportioned to this Synod was \$64,758; the amount actually paid was \$34,706; the total of all benevolences was \$45,854; this is an increase of \$13,902, as compared with the amount recorded December 31, 1929; but that was the amount given for two-thirds of a calendar year, consequently all of the Classes show increases in the comparison. The Congregational Support was \$243,340; this is an increase of \$34,250 over the amount recorded December 31, 1929, for a two-thirds year period. In this form of contribution, all of the Classes show an increase. The Summary for the German Synod of the East is as follows:

NEWS OF THE WEEK

Mrs. Henry W. Elson

Confirmation of the discovery of a Great Wall in Peru similar to the Great Wall of China and probably antedating the Inca era, which was reported last May by the youthful Shippee-Johnson Peruvian Expedition, has been received in a cable by the expedition to Lee Trenholm, New York manager of the expedition.

The giant star Arcturus is to start the machinery at the Century of Progress Exposition in 1933 at Chicago. Out of the northern sky on the night of June 1 of World's Fair year will come a beam of light which will be turned into power and amplified and used to throw switches in the Hall of Science, now under construction on the lake front.

The Federal Farm Board, Aug. 12, took another drastic step to stabilize cotton prices, when it wired the Governors of 14 cotton-producing States and urged them to lead a movement for abandoning much of the cotton now growing in the fields and thus eliminate an excess production which threatened "direct disaster to cotton-producing States and indirect distress to the nation." If the sentiments of the Governors of the cotton-growing States is any indication the growers will not plow under one-third of their crop, as recommended by the Farm Board.

The estate of Julius Fleishmann, yeast manufacturer, who died at Sands Point, Feb. 5, 1925, increased \$2,828,000 between his death and the filing of the accounting at Mineola, L. I. He left an estate of \$20,600,000.

Owing to an alarming decrease in the number of female children in Srinagar,

India, the Maharajah of Kashmir has made an offer of an acre of land to every father of a new-born baby girl. He also had pamphlets and posters circulated through the village warning the populace against the evils of infanticide. In years past Northern Indian races have made it a practice to destroy female offspring at birth.

Captain Frank Hawks recently set a new record in hop from Chicago to New York. The time was 3 hours and 46 minutes.

Colonel Charles A. Lindbergh disclosed at Nome, Alaska, Aug. 13, that he and his wife plan to continue their flight around the world after reaching Tokyo, the immediate destination of an aerial vacation trip from New York.

Mahatma Gandhi, Aug. 13, declared he would abide by the decision of the All-India National Congress Working Committee, not to send a delegate to the round-table conference in London. He said his decision was due to the refusal of the Viceroy, Earl Willingdon, to appoint an impartial committee to investigate alleged violations by the government of the Delhi truce with the Nationalists.

Mexico passed the labor law limiting foreign workers. The law contains a clause providing that 90 per cent of the employees of any business or industry established in the country must be native-born Mexicans or naturalized citizens.

Ambassador von Prittwitz und Gaffron sailed Aug. 13 from Germany to resume his post at Washington.

Drunkenness has shown an increase in

England and Wales in 1930—the first time since 1924.

The winning design for the official George Washington Commemorative Medal, to be used in connection with the celebration of the 200th anniversary of the first President's birth, was submitted by Mrs. Laura Gardin Fraser, well-known sculptress of New York.

The leaders of the Cuban revolutionary movement have been captured and the revolt is viewed as broken. The party of rebels under the command of General Menocal face a court-martial.

The Bank for International Settlements has appointed an official whose duty will be to try to see monetary trouble in every country and to warn the World Bank of it in time to attempt to prevent its breaking. The official named is Per Jacobsson of Sweden, and his title will be economic adviser.

Guaranteed employment in the nation's major industries, whereby they will be assured a specified number of employees uninterrupted work for the greater part of a year and including a possible 5-day week, is one of the suggestions in the program of a committee of the United States Chamber of Commerce which is planning the stabilization of industry.

Richard Roland Kenney, well-known lawyer and former Senator from Delaware, died at his home Aug. 14, at Dover.

Damianos Kassiotis, Patriarch of Jerusalem, and head of the Orthodox Church of Palestine, died at his residence on the Mount of Olives. He was 83. The patriarchate of Jerusalem is very wealthy, holding property in land, buildings, rare jewels, gold and silver ornaments, which had been presented by pilgrims for many centuries. The value of the whole was estimated at \$20,000,000. It was founded in 451.

The number of automobile deaths in the nation so far this year has been about 17,800 persons, according to the Travelers Insurance Company. This is an increase of 5.7%. This 7 month average is 84 a day.

Andrew Mellon, Secretary of the United States Treasury, accompanied by his private secretary, boarded the Italian liner Conte Biancamano at Villefranche Aug. 14 for New York.

Rates of postage will be increased on letters and postcards mailed in the United States and addressed for delivery in Great Britain, Northern Ireland and the Irish Free State, on Sept. 1.

Twin ships of the United Fruit Liners were named by Mrs. Hoover at Newport News Aug. 15 by dashing water of 8 nations on the new vessels. Mrs. Hoover was presented with a gold replica of the Maya vases used in the launching.

Dr. Ernest Rabel, Berlin University Professor, has been nominated as a member of the permanent Court of International Justice.

According to recent statistics four babies a minute are being born in Japan, adding each month the equivalent of a town of 43,000 inhabitants to the already

overpopulated country. And the birth-rate is increasing.

The Wickersham report on unemployment has been sent to the President. It is the 13th report and lays the cause of crime rise to unemployment.

The 1930 census shows 264,606 illiterates in New York City.

The Presbyterian Church in the United States has gained 15,023 in a year.

The value of the foreign trade of the United States has fallen to the lowest level in recent years in the second quarter of the calendar year ending June 30 last, according to the Department of Commerce.

The Japanese Government has decided to refrain from further exports of rice in anticipation of a short crop. Weather conditions have been very unfavorable.

Martial law has been declared in East Texas to restrict crude oil production. The output of the field, which averaged 738,000 barrels daily, will be limited to 270,513 barrels daily during the last half of Aug. This should result in better prices for both crude oil and its products. Flush wells in Oklahoma have been shut down by the militia of that State.

Mme. K. T. Soong, sometimes referred to as the mother-in-law of the Chinese revolution, died in Tsingtao, July 23. Her six sons and daughters were educated in American universities in the Christian religion, to which she subscribed all her life.

The American Federation of Labor, through its executive council, which was recently in quarterly session at Atlantic City, decided to abandon the position of neutrality which it adopted a year ago regarding the World Court. The entry is now called for by Labor as a peace safeguard. The Root formula has been endorsed and President Hoover's views are approved.

Agreement has been reached on German credits. An extension of \$1,250,000,000 has been reported in a decision of the Wiggan Committee which has warned the Reich to economize. The Board will ban loans unless Germany balances budgets and cuts expenditures.

JAPANESE HOSPITALITY MAKES THE GOLDEN JUBILEE CHRISTIAN ENDEAVOR CONVENTION A MEMORABLE EVENT FOR REFORMED CHURCH DELEGATES

The Denominational gathering which is our "family party" at every great convention is always awaited with eagerness and remembered with great pleasure, for at this time come together representatives of the Reformed Church from every portion of our wide-spread territory and we feel a new consciousness of the power of the Church and a new appreciation of the friendly spirit of its people. At no time in our history, however, have we had as interesting and delightful a gathering as that prepared for us by the Japanese Reformed Church of San Francisco.

I should, of course, say gatherings, as

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WRITE FOR BOOKLET
PAUL AUCHTER,
MANAGER



our experience began with Sunday School on Sunday morning. Rev. S. Kowta, the pastor, and Rev. H. Y. Saito, the Director of Young People's Work, had invited all the delegates whom they could discover to come out to the Sunday service, and a very eager group enjoyed the Sunday School hour and a tour of inspection through all the departments. The Beginners and Primary Departments were especially appealing. All the guests fell in love with the children and instantly demanded copies of the Kodak pictures which were taken of them. In the general assembly of the Sunday School the guests were introduced to the regular scholars and Mrs. Evemeyer and I were asked to make addresses. Mrs. Evemeyer gave an inspiring message suggested by her visit to the home and Church of Ulric Zwingli last summer, and I told a story to the children.

While the group of visitors from the English speaking Churches was not large it was very representative. Mrs. Evemeyer brought four splendid leaders from Los Angeles. There were delegates from Oregon, Kentucky, Washington, D. C., Virginia, Ohio and Pennsylvania. The delegates included two State Christian Endeavor Presidents, the Rev. Hugo Kellermeyer, of North Carolina; Mr. Earl Israel, of Pennsylvania, and Mr. Gene Stone, President of the Philadelphia Christian Endeavor Union. Other visitors were the members of the Hawaiian delegation and all the Japanese delegates to the convention from outside of San Francisco. It was indeed an international gathering of our own people. Following the Sunday

WASHINGTON, D. C.

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Reformed Church Delegates at Japanese Reformed Church, San Francisco

School session and some hasty photographing of the Sunday School pupils, we enjoyed a splendidly planned young people's service of worship. A complete worship service had been prepared by the young people and mimeographed copies given to every member of the congregation. Miss Stella Sato, at one time a popular student at Ursinus College, presided very graciously. Uta Ogawa, the organist (an old friend from San Anselmo Conference days), played a beautiful prelude. Mr. H. Moriyama's trumpet solo was very much enjoyed, so was the solo by Mr. T. Susumago, of Hawaii, and the selection of the choir of the local Church. The Rev. Mr. Kowta preached an inspiring sermon, "To the Promised Land," and the Rev. Mr. Saito led in prayer.

Back in the Community House again after Church, we found long tables decorated with flowers and literally groaning with good things to eat. I do not recall the name of the great bowl of harmoniously blended foods which I struggled to eat with chop-sticks, but I know that it would be delicious in any language. James H. Takao was a capable toastmaster at the luncheon. He called on numerous guests for words of greeting. It was a time to form new friendships as well as to enjoy a type of food new to many of us.

Since we had all become acquainted at the Sunday morning meetings, the Reformed Church Rally scheduled for Monday afternoon was especially jolly. We met again in the social hall of the Community House, redecorated since the day before, and now very gay with the crimson, black and gold of the Reformed Church and with a long table at one end on which lacquered boxes of sweetmeats were arranged. As soon as we were seated tea and sweetmeats were served. Then we enjoyed a program under the direction of Mr. Kaoru Miura. Newton H. Tani played two very beautiful piano solos. Mizue Kakehi entertained us with Japanese songs and Kiyo and Mary Futatsuki gave a graceful presentation of Japanese dances, all three of the girls being dressed in Japanese costume. Each of the guests then gave his name and home Church connection and there were brief speeches by Mr. A. J. Shartle, Treasurer of the International Society of Christian Endeavor; the Rev. Mr. Kellermeyer and your Young People's Department Secretary. Rev. Junkichi Mori very graciously consented to tell us the history of the beginning of the Church in San Francisco and showed us the drum which he used to play on street corners until there was sufficient audience to start a regular Church service. At the end of Mr. Mori's story, Rev. Sohei Kowta beat the drum while we all sang "Onward, Christian Soldiers." It was inspiring to all of us to realize that this great Church with its Community House and fine program of religious education had grown from Mr. Mori's street corner meetings in such a short time. At the close of our program of entertainment and speeches our hosts called us to enter automobiles waiting at the door and we were driven quickly to the Hotel Ogawa.

Here the crowning novelty of our experience awaited us. A dinner of Sukiyaka cooked under our very eyes on little stoves which were on the table at every other place. Sukiyaka is an indescribably delicious dish of beef and vegetables and intriguing sauces, a dish which we could describe in detail, since we watched its construction, and a dish to which no description could possibly do justice. When cooked by our Japanese hosts and eaten amid the jollity of our attempts to manage chop-sticks and eat and talk and laugh at the same time it was no mere mortal dish; it was ambrosia and nectar.

In the mind of those who enjoyed this unique fellowship with our Japanese young people the word hospitality will always be associated with 1746 Post Street, San Francisco.

Catherine Miller Balm

SYMPOSIUM: Can We Practice the Principles of the Sermon on the Mount in our Present Economic System?

Higher Economics

By WILLIAM TOTH

Neither in the Sermon on the Mount nor elsewhere did Jesus ever advocate any particular system of economics. His chief concern, it appears to me, was to imbue the hearts of men with a spirit, a fundamental attitude, out of which would issue such social adjustments as would carry in themselves permanent satisfactions. He stressed the atmosphere and the soil, one might say, which contained the life germs of a higher social order.

For Jesus knew that no institution ever rises above the spirit which gives it birth. Our present economic system is for this very reason suffering from its very element of life. Its superstructure, marvelous and staggering to the human mind, is being eaten away by the corrosive atmosphere of selfish, cut-throat individualism. Grossly unequal distribution of wealth, injustices to human personality, wars and murders, poverty and ceaseless social strife are the price paid for the purchase of this mammoth system. Counterfeit currency—all of it! Are there not signs on the horizon that we are beginning to realize how false our value of exchange is and what bad economics and that the whole system inevitably shall be the unsalvable victim of its basic principle unless our notion of what is the proper value of exchange is revised?

Looked at from the point of view of economics the chief significance of the Sermon on the Mount is that this value of exchange is given. Enlarged, full and free human personalities, products of co-operative, mutual enrichment, only can constitute the value of exchange in any economic system which would lay claims to permanency and divine sanction. We are led to this conclusion by the tenor of these discourses and the principles of social living imbedded in them. The primacy of

spiritual values in human life, the satisfactions of a life given over to godly motives, the responsibility of one for the other, loving consideration of others, the necessity of constant inner improvement, active service surcharged with the spirit of unselfishness, childish reliance upon the Father—these are principles of living which have as their objective the consummation of a higher type of personality. Jesus lived and died for this ideal. Any system of economics which does not serve this ideal is contrary to the Sermon on the Mount and cannot conscientiously be adhered to by an earnest Christian.

One need not be a student of economics to realize that our present system of economics makes flagrant violations of this ideal. Basically its moral presumption is that a man should make consideration of himself a part of his aim and intent. Any altruism that is to be found in it is either a matter of "good business policy" or is an element of conduct which Christianity has so well succeeded in rooting into the social soil that even business takes it for granted. Other regarding springs to economic action, however, have a difficult time in making themselves felt at home in the present economic system. Essentially, men think, there is no profit in such motives. For men have not yet altogether caught the far-flung vision of the Galilean carpenter's Son that only expanded and enriched personalities can constitute real profit. This is the only lasting value of exchange.

It is the value of exchange in the higher economics of the Kingdom of God. Overflowing spiritual profits argue for its soundness. Nor is the material profit the last consideration as a social consequence.

South Norwalk, Conn.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourteenth Sunday after Trinity

September 6, 1931

Turning to the Gentiles

Acts 13:42-52; Romans 1:14-16

Golden Text: I have set thee to be a light of the Gentiles; that thou shouldest be for salvation unto the ends of the earth. Acts 13:47.

Lesson Outline: 1. Itinerant Missionaries. 2. A Pauline Sermon. 3. Its Two-fold Effect.

In this lesson we follow Barnabas and Saul further on their first missionary journey. Two significant changes in the record should be noted. The phrase, "Barnabas and Saul" (13:2) now becomes "Paul and Barnabas" (13:46). Henceforth Paul takes precedence over Barnabas, and his Roman name supplants the name he bore before his conversion.

Both changes are significant. Barnabas was a strong character, but not the equal of Paul. And in the stirring scene before

the proconsul, at Paphos, it was Paul who came to the fore, rebuking the charlatan Bar-Jesus. And, after that, he remains the dominant figure, and is always mentioned first. As water finds its true level, so, in the world's work, men find their proper place. And Barnabas' gracious submission to Paul's leadership is a fine tribute to his character, since it was really through him that Paul had been led into his life-work. His conduct reveals a humility of spirit, as rare as it is beautiful. Nothing, perhaps, tests the large-heartedness of men more severely than to let their fellow-workers increase, while they decrease.

The substitution of Paul for the Jewish name meant the sundering of the last tie with the past. Saul was dead forevermore. The Jewish persecutor had become the ambassador of Jesus in the great Roman world. The man was as new as the name he now bore.

I. Itinerant Missionaries. As we follow these first missionaries we gain a vivid sense of their burning evangelistic zeal. Cyprus was a charming isle, a gem set in the Mediterranean. And we may be sure

that the grateful Sergius Paulus pressed his hospitality upon the men who had been the means of his salvation. But these pioneers did not tarry. Untilled fields beckoned them. Leaving Cyprus, they sailed to the coast of Asia Minor. Their supreme interest was in human souls, and all else paled into insignificance. Is there a fairer test than that of a man's devotion to God's Kingdom, or of his loyalty to Christ? Certainly, that was the master-passion of Jesus; souls, not things; men and women and little children.

Sailing north, about one hundred and seventy-five miles, Paul and his two associates landed at Perga, an important city of Pamphylia. And here John Mark left the company, and returned to Jerusalem (13:13). Nothing is said in our narrative about the motives that actuated him, and we are left to conjecture. But, from Paul's stern displeasure with Mark's conduct, we may infer that he was a deserter. He was a mere lad, young and untried. And he had been brought up in comfortable circumstances, unaccustomed to hardship. To accompany his uncle Barnabas to Cyprus was an alluring prospect, but the journey lost its glamour at the foot of the inhospitable mountains at Perga. Most probably Mark lost heart and courage when the dangers and the real difficulties of the expedition began. Later his cowardly conduct became a bone of contention between Paul and Barnabas (15:37-41). The great apostle had no patience with a deserter. He refused to give Mark another chance. But in the after-years, with growth and experience, the young man redeemed himself and regained Paul's confidence and affection (2 Timothy 4:11).

But, after all, there is something ignoble in the spectacle of Mark's earlier disloyalty, though his youth may explain and extenuate it. And it is precisely our army of youth who should note and heed the danger of taking their religion too easy. It is so altogether easy and pleasant to join Church on Palm Sunday, and to confess Christ before a crowded congregation. Far too easy, perhaps, for many. For there is such a thing as gaining recruits for Christ under false pretense. It is not enough to learn a catechism by heart, and recite the Apostles' Creed. Enlistment under Christ should mean the voluntary choice of His way of life. And no one can live His life without denying himself. Any honest attempt to follow Christ means facing difficulties far greater than those that made John Mark flinch and fail.

The stay of the missionaries at Perga was brief. The city lay in a swampy maritime plain, and it has been surmised that Paul had an attack of malaria, which cut short their sojourn. It seems certain that the state of Paul's health had something to do with their speedy departure from Perga to Pisidian Antioch, in the highlands of Galatia. Later, in writing to the Churches of this province, Paul says that "an infirmity of the flesh" led him to preach for the first time to the Galatians (Galatians 4:13).

Undaunted by the defection of Mark, Paul and Barnabas traveled north. Their journey was rough and perilous. They crossed the Taurus mountains, infested with robbers and wild beasts, until they reached Antioch in Pisidia, an important military center about one hundred miles from Perga.

I. A Pauline Sermon. The population of Antioch was mixed. Greeks, Romans, and others constituted the Gentile element, and among them lived many Jews, worshipping the God of their fathers. Some of these Gentiles had become Jewish converts, attending the services of the local synagogue.

And in this synagogue, on a certain Sabbath, Paul and Barnabas began their evangelistic work. Paul, being a rabbi, occupied one of the rabbinical seats. And after the reading of the law, the ruler of the synagogue invited the stranger to speak. Then Paul delivered an address which aroused great interest. It deserves

our special attention, because it is his first recorded sermon.

It consisted of an argument, an application, and an appeal (13:17-41). In his argument Paul seeks to establish a point of contact with his hearers by giving a brief summary of the history of Israel. He then shows that the culmination of Jewish history was reached in Jesus, who is the promised Messiah, and in whom all the great promises of the prophets are nobly fulfilled (vs. 17-37). Then Paul proceeded to apply his argument to the spiritual needs of his audience. He declared that, through Jesus, full and free forgiveness of sin was offered to them, a boon which the law of Moses could not confer upon men (vs. 38, 39). His conclusion was the solemn warning to put their trust in Jesus, as their only Saviour. "Be ware therefore, lest that come upon you which is spoken in the prophets, Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, if one declare it unto you" (vs. 40, 41).

Paul's address is quite like Stephen's sermon before the Sanhedrin, and like Peter's discourses. It is typically apostolic and thoroughly evangelical in exalting Christ as the only Saviour; and faith in Him, as the only means of salvation.

Paul preached a gospel whose power he had first experienced in his own life. That made his preaching genuine. And he adapted it fearlessly to the spiritual needs of his hearers. That made it practical, dwelling with equal emphasis on the promise of salvation and on the menace of unbelief. And Paul threw his whole soul into his sermon. That made his words gripping. There is no greater, no more needful, work to be done on earth than such real, practical, gripping preaching of the glad tidings of salvation.

III. Its Twofold Effect. Paul's sermon made a favorable impression. At the close of the service the people asked him to preach again, on the next Sabbath. And many Jews and proselytes accompanied the missionaries to their quarters, seeking further light. On the following Sabbath almost the entire town came to hear the word of God. The sermon of Paul had been widely discussed; a large multitude filled the synagogue.

But not all had come to worship and to pray. Some came to scoff. The Jews, seeing the multitude, were filled with jealousy. They contradicted and blasphemed. Not content with repudiating the message, they began to persecute the messengers. They aroused the hostility of some of the prominent people of Antioch, and they expelled Paul and Barnabas from the city.

This hostile attitude of the fanatical Jews led the missionaries to turn definitely to the Gentiles. The preaching of the gospel had tested the Jews, and it had laid bare the hardness of their hearts. Hence Paul and Barnabas boldly proclaimed their rejection. "It was necessary that the word of God should first be spoken unto you. Seeing ye trust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles" (verse 46). Henceforth they addressed themselves to these more responsive hearers, "who were glad and glorified the word of God" (verse 48).

The gospel still is the acid test. It reveals the inner life of all who bear it. It lays bare the hidden affinities and loyalties of their souls. It repels men whose impenitent hearts love the darkness. It attracts those who are seeking the light. Listening to the gospel, men always face the great alternative. They must either

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THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

Sept. 6: Prayer: Jesus' Teaching and Example

Luke 11:1-13

Prayer forms an essential part of the Christian's life. It is his vital breath. Prayer is communion with God. Many factors enter into it, and therefore some folks do not always understand its full and real meaning. Some think it means petition only, asking God for this or that thing. Others think of it as a form of thanksgiving for blessings received. Some believe that prayer is intended to change the mind, the will, the attitude of God and thus to receive His favor. Others insist that the value of prayer lies chiefly in its reflex influences upon the person who prays, that it brings him into accord with the will of God, that it is a form of auto-suggestion furnishing inspiration for life and its duties. The difficulty arises when any one of these conceptions of prayer is emphasized to the exclusion of others. The best definition of prayer, therefore, is communion with God. The child talks with its Father. It is only natural, therefore, that the finest type of prayer life should be found in Jesus Christ. He was the Child of God, the Son of the Father, and His whole life was lived in fellowship with the Father. Praying, therefore, was as natural for Jesus as breathing. It was as natural for Jesus to talk with His Father as for any child to talk with its father or mother. If we would, therefore, learn the art of praying we should learn it from Jesus. We should go to His school of prayer. Jesus taught prayer by precept and by example. So deeply were His disciples impressed by the prayer life of Jesus that they came to Him and asked Him: "Lord, teach us how to pray." Other teachers had taught their followers to pray. John the Baptist had a school of prayer for his disciples. Some of the disciples of Jesus had formerly been disciples of John the Baptist. But there was something unique in the prayer life of Jesus which His followers recognized and which they wished to share with Him. He had a secret which the disciples craved to learn. So He taught them many things, and not the least of these was about prayer.

How alert these disciples must have been when Jesus said: "And when ye pray." Prayer had always formed a prominent part in the life of the Pharisee and of the hypocrite. The Pharisee had gone regularly to the temple and stood there and prayed. His prayer was boasting and bragging about himself; it was a form of self-expression, self-exploitation, and doubtless he got a lot of self-satisfaction from it. The hypocrite belonged to the same tribe. He used many words, was "eloquent in prayer," assumed pious airs and attitudes, doubtless employed a lot of adjectives and superlatives and high sounding phrases, and people most likely remarked that it was "the most eloquent prayer ever delivered to an audience in Palestine." But when Jesus taught His disciples how to pray He said, "Be not as the hypocrites, but enter thy closet, shut thy door, and pray to thy Father which is in secret." Prayer, therefore, is not a public performance with a view of impressing an audience. Prayer is intimate fellowship with God. The world is shut out, the doors of the body, of the mind, of the world about us are closed. The only open door is the Throne of Grace. He who prays "sees Jesus only."

Jesus then gave His disciples a form of prayer, an outline, which is generally spoken of as "The Lord's Prayer." It is plain that this is an outline merely. Perhaps Jesus never Himself used it. His own prayer is recorded for us in John 17, but the so-called "Lord's Prayer" is the pattern prayer. It merits very careful study. Briefly, it is divided into three

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main parts: an introduction, seven petitions, and a conclusion or doxology. Notice its simplicity. There are no high-sounding phrases or words in it. Notice, also, the absence of adjectives. There is only one, viz.: "daily." Notice further the plural pronouns. It is a social prayer. Notice

its order or sequence. It starts with "Our Father" and after the three petitions referring to the hallowing of God's name, the coming of His Kingdom and the doing of His will, it swings down to our human needs of bread, of forgiveness, of escape from temptation, and deliverance from evil, and then it sweeps back into a paean of praise, "for Thine is the Kingdom and the power and the glory, forever."

But Jesus teaches many more things about prayer. In our Scripture reference He teaches His disciples the value of persistent prayer, importunate prayer. "Ask, seek, knock." These words suggest persistency. Prayer is not a mere spasm, an ejaculation or outburst of emotion, but a sustained form of communion. Prayer indeed may be a word, a sigh, a wish, an unuttered thought, but it surely also is a continuous abiding in the presence of God. It is a lingering long with God. Jesus taught this by His own example. He spent whole nights in prayer. He could scarcely stop praying. All of His great decisions were preceded by prolonged prayers extending over entire nights. When He selected His disciples He spent the night before in prayer. When He faced the cross He spent most of the night in Gethsemane. No great crisis ever came into the life of Jesus but it was met in the power acquired through previous prayer.

If Jesus felt the need of prayer in His own personal life how much more should we feel this need? He needed the strength which prayer provided for Him, and surely in our weakness we need sustaining help. Perhaps we do not pray enough or we do not pray aright. We are so weak, we stumble along, we falter and fail, and so many of our efforts count for nought. May it be that we are relying too much upon our own strength and not enough on the Everlasting Arms of God? St. James tells us "the prayer of a righteous man availeth much." Paul tells us, "Never give up praying." Another has said: "More things are wrought in heaven and earth by prayer than your philosophy dreams of." If you have lost faith in prayer the remedy lies not in praying less but in praying more. Steep your inmost soul in prayer and you shall find your answer in a more Christlike personality and life.

BOOK REVIEWS

Amateur Acting and Play Production, by Wayne Campbell. Macmillan. 347 pp. \$3.50.

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—This entire statement is taken from the Religious Book Club Bulletin, July, 1931.

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Mr. Cleaver prefers to think of God as the Head of the household of mankind. The gap is wide between a boy of four and his father, but they succeed in bridging it without trouble. Prayer may seldom be, but the point stressed here is that it can be, a sharing of confidences by man which meets with the same receptive attitude in principle on God's part. On this basis the author proceeds to show what a great adventure turning a human life into a joint enterprise of this kind makes of it.

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—A. N. S.

OBITUARY

MRS. REBECCA FRANTZ NACE

Mrs. Rebecca F. Nace died at her home, 407 Fifth Avenue, Juniata, Altoona, Pa., on the morning of June 3rd. After an illness of several months, a stroke proved fatal. Services were held in Juniata, June 5th, Rev. Charles D. Roedel, pastor of Christ Church, Altoona, officiating. The body was taken to Myerstown, Pa., where Rev. Dr. J. L. Fluck, of Albright College, Reading, officiated at the burial services on June 6th.

Mrs. Nace was born in Myerstown, Pa. (Lebanon County), January 6, 1869, daughter of Isabella and Moses K. Frantz. She was the wife of Rev. A. F. Nace, and is survived by the following sons and daughters: Herbert, lawyer of Johnson City, Tenn.; Edwin, at home; Mrs. Fred J. Root, of Cleveland, Ohio; and Agnes, a teacher in Huntingdon, Pa. A grandchild, two brothers and four sisters also survive.

She was a member of Christ Church, Altoona. Previous to the time of her illness, she was pianist of the Church School, President of the Women's Bible Class, Corresponding Secretary of the Women's Missionary Society, Secretary of the Ladies' Zwingli Association; and served faithfully in the Social Service program of the Church. For many years Mrs. Nace was prominently identified in Church work—giving her time and ability as Sunday School teacher, officer of various groups, and leader in the musical and other activities of the Church. She missed few Church services in a number of years previous to her illness. She was regular in attendance at organization meetings, and could always be depended upon to carry on and strengthen the work of the organizations.

In addition to her Church activity, Mrs. Nace was a leader in civic affairs. She was a member of the National Academy of Music, of New York, was a charter member of the Harmonic Society of Lebanon, a member of the Women's International League for Peace and Freedom, of Altoona, and served several terms as President of the W. C. T. U. in Juniata.

She was graduated from Palatinate College, Myerstown, Pa., with honors in both the Music and the English departments. After continuing her music study in Philadelphia and New York, she was music instructor at Palatinate College, Myerstown, Pa.; Western Michigan College, Grand Rapids, Mich.; Randolph-Macon Women's College, Lynchburg, Va.; and gave private instruction in Myerstown, Steelton, and for a number of years at her home in Juniata.

Whether in the home, Church or community, Mrs. Nace's influence was always felt as one whose versatile abilities, keen insight and strong character made a deep impress upon all her activities and associations. Her courageous spirit and sacrificing devotedness will live long in the memory of her children and many friends.

MRS. JACOB B. RUTT

Mrs. Kathryn Hess Rutt, wife of Jacob B. Rutt, one of the most active and lovable personages of St. Paul's Church of Lancaster, Pa., died on Thursday, August 6, in the Lancaster General Hospital after

an illness of some months' duration. The funeral was held on Saturday, August 8, in St. Paul's, the services being conducted by Rev. Herman S. Shelley, acting in the absence of Rev. T. A. Alspach, D.D., who is filling a preaching engagement at St. Ann's Chapel, in Zurich, Switzerland.

Rev. Mr. Shelley paid a glowing tribute to this remarkable woman who gave practically all of her time in the work among the children of her own parish and among the poor of the city generally. Her influence for good will be manifest in the city for many years to come.

In January, 1917, Mrs. Rutt became Assistant Superintendent of the Beginners' Department at St. Paul's as well as Superintendent of the Cradle Roll Department, assuming full control of the Beginners two years later and continuing in that capacity until the present. For the past three years she was Superintendent of the Children's Division of the school comprising the Primary, Beginners and Nursery Departments. She had a most pleasing personality which made her beloved by all her little charges.

Mrs. Rutt was also prominently identified with the work of the Woman's Missionary Society of the Church, being delegate to the Classical Conferences for some years. She was also very active in the work of the Ladies' Circle of St. Paul's. In her passing St. Paul's has lost its most prominent worker and Lancaster Classis an active figure. The services were attended by about 500 friends who desired to pay tribute to her love and sacrifices. The Consistory and the assistants of the Children's Division attended as complete units. At the conclusion of the services in St. Paul's the remains were taken to Willow Street where they were interred in the cemetery of the Brick Meeting House. The profusion of floral tributes covered the entire front of the Church from the chancel rail to the rostrum and the choir loft. Among the many activities of this woman may be mentioned her membership in the Executive Committee of the local Red Cross and in the Community Service Association. For the past three years she had full charge of the charity work of St. Paul's Church.

She is survived by her husband, Jacob B. Rutt, a Deacon in St. Paul's Church, and one daughter, Kathryn Louise, at home. Also her mother, Mrs. Mary Huber Hess, of Strasburg, and these three brothers and sisters, J. L. Hess, of Chicago; M. Huber Hess, Strasburg; Mary H., wife of Milton H. Ranck, of Strasburg; and Anna H., wife of George S. Mann, of Millersville.

AMANDA C. CARN

The St. Paul's Church of Whitmarsh at Fort Washington, Pa., lost the oldest member when Amanda Carn passed away. She was a life-long member, and was a link between the past and the present. She saw the ministry of a number of pastors in what was then the Reformed Church of Whitmarsh. She saw the removal of the congregation from the Union Church to Fort Washington, and the erection of the present Church edifice and parsonage. Thus, one by one, the older members are called from our midst, and much of the unwritten history of the congregation is lost.

The funeral service was held at her late home, Fort Washington, Pa., on Saturday, Aug. 8. Interment was in Union Cemetery.

"Gone before, to that unknown and silent shore."

—S.

MYRTLE MARIE GRIMMER

Myrtle Marie, daughter of Rev. and Mrs. John G. Grimmer of Claysburg, Pa., departed this life at the home of her parents August 11, aged 19 years. She grew up in Bethany Church, Baltimore, Md., of which her father was pastor for

22 years prior to May 20, 1931. For some years she sang in the choir and took an active part in the Sunday School, the Young People's Society, the Girls' Guild and the Zwinglian League, an organization of young people of Baltimore Reformed Churches. After graduating from high school and taking a course in Baltimore Business College she filled a responsible position in connection with the publication of the "Methodist Protestant Recorder." She had been unwell for some months, but it was not discovered till the first of July that she was seriously ill with tuberculosis. At once she gave up her position and went to the home of her parents in the hope that with rest and proper care she would regain her health. Before her friends realized that she was critically ill she peacefully slept away to wake up in the bright morn of the better land. The funeral service was held at the home of her brother Carl in Baltimore, and was in charge of Rev. J. L. Barnhart, D.D., supply pastor of Bethany Church, assisted by Revs. J. H. Jefferies, C. A. Bushong, and H. C. Schluter, D.D. Besides her parents and her youngest brother, John G., Jr., of Claysburg, Pa., she is survived by 2 brothers, Carl and Raymond, and 2 sisters, Mrs. Reynolds Childs and Mrs. Herman Menzel, of Baltimore. Myrtle was an exceptionally attractive girl, gifted in many ways and of fine Christian spirit, widely known and much loved. In the bloom and promise of youth she left us, but this beautiful young life came to a close here to become more beautiful and useful in the world beyond.

—J. L. B.

DEAN SARA C. LOVEJOY

(A Tribute from Hood College)

Many readers of the "Messenger" will learn with deep regret of the passing of Dean Sara C. Lovejoy after a long and severe illness. Miss Lovejoy was taken with what appeared to be a mild illness just before the Christmas holidays but rallied and resumed her work in January. After but a few days she was compelled to withdraw from her task and to it she never returned. Her case baffled a group of specialists as it appeared from time to time that she would be able to return to her post. When the diagnosis was finally reached it was evident to all but to the patient herself, that ultimate recovery was impossible. Her academic task was divided among members of the faculty.

The news of Dean Lovejoy's death on July 22 came as a shock even after these many months. She was interred in Mount Olivet Cemetery, Frederick, on July 25, with members of the Board, faculty, students, and alumnae taking appropriate part in the services. The discourse was preached by Dr. Edward S. Bromer, former president of the Board of Directors, assisted by President Apple. Among the honorary pall bearers were Hon. A. R. Brodbeck, President, and Emory L. Coblentz, Vice President of the Board of Directors. Floral tributes in profusion were received from many organizations and individuals.

Words cannot adequately express the obligation Hood College is under for Dean Lovejoy's part in the upbuilding of the institution during the seven years of her connection with it. Nor shall it ever be clearly known just how much of the growth of the institution during those critical years was due to her vision, and steadfast perseverance in working out her ideals. She was able to see many of them realized and to others she pointed the way that she thought progress should lie. To those of us to whom falls the unfinished task, her hopefulness, idealism, and earnest, faithful pursuit of duty as she saw it, will ever be an inspiration as we endeavor to guide the work which we believe to be that of the Kingdom even though workers shall be withdrawn from time to time.

—J. H. A.